# The Womens Missionary Magazine

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## INDIA SPECIAL


**ORGANIZED WORK FOR WOMEN IN OUR MISSION FIELD IN INDIA**

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## Foreword

The "Organized Work of Women" under the Women's Board of the United Presbyterian Church, is just a part of the great work that is being done by women in India and throughout the Orient.

Truly, in Jesus Christ and in Him only, has woman come into her own. Before our eyes we have seen breaches made in the strong wall of heathenism. Great efforts are being made to repair these breaches. There is a scurrying here and there; reforms in Hinduism; reforms in Mohammedanism; and noticeably these reforms have to do with the attitude towards women.

Our work goes on; steadily, surely; for is not Christ our steadfastness, and our assurance?

"For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us".

Yours for India,
Sarah B. Crowe.

# Boarding and Village Schools

By Miss Flora J. Jamieson, Secretary Women's Educational Board, Jhelum, India.

ALL will agree that it is the power of God unto salvation which has changed the small group of Christians of the early days, to the large group within our Mission bounds which forms a part of the Church of Christ in India today. There is a mighty power felt when the Holy Spirit works, and He can work among poor, uneducated and untrained folk, but if we could imagine ourselves unable to read, and with a back-ground contrary to the teaching of Christ, would it be easy to grasp the fact that Jesus Christ gave Himself a sacrifice for your sins and mine? The idolatry, superstition and evils all about, hinder in the comprehension of a God, Who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life.

## THE PIONEER

From the beginning our leaders saw the need of reaching the children if we were to have a Church for Christ in this land, and their ideal was that the children might be saved to serve Him, and to this end must be able to read the Word of God, so the first school for girls was opened in Sialkot more than fifty years ago. As we walk through those old buildings today, and think of the small beginning when those orphan girls were taught that Christ loved them, and notice how the buildings have been added to as the need has arisen, until there is now a large plant and a satisfactory school; also when we realize that this is the oldest institution in any of our fields under the Women's Board; we look upon her with great respect.

## EARLY TEACHERS

In those days, not having women teachers, men were employed. After a time some girls, on finishing the Eighth Grade, began to teach, but how poorly equipped they were! It was a happy day for our schools when one became brave enough to organize a two years' Teachers' Training Course for girls completing the Eighth Grade, which has resulted in better teaching in all our schools. These teachers were all needed in the Sialkot School, but today, there are more trained teachers than there are positions for, in our several schools.

Sialkot Girls' Boarding School has been the first of our Vernacular schools to begin the teaching of English. Just as the country has developed in its desire for the education of women, so it has developed in its desire to learn the English language.

## THE COMING OF THE ORPHANS

Some thirty years ago orphans were brought into our midst to save them from death by famine. Pasrur school was built for these girls, and when this need had been passed, it became a Vernacular Boarding School that more girls from our villages might learn to read. Its pioneer step in the matter of co-education is a striking development. The boys who have entered come from many different villages, and while some are Christians, many come from non-Christian homes. This has become our largest school under the Women's Board.

Another group of orphans in Pathankot, cared for by the missionary, made the beginning of what is now "The John and Jane Denham

High School", formerly known as "Avalon", and which was established to meet the needs of girls wanting a High School education. All subjects are taught in English in the High Department. It was most difficult to establish this school as the Christians are mostly village people, and many missionaries thought they had no need for English. With the rapidly changing thought in India, comes the great longing in the hearts of the self-support pastors, as well as others, that their girls too, might learn English, and many are the sacrifices towards this end.

As the desire for the education of girls further increased, a school on the Cottage Plan was built at Sangla Hill. This school has attracted visitors from many parts of India, and all agree that it is an ideal plant for the training of village girls. Government too, is high in its praise of the plan.

Another school on the same lines was later started at Sargodha.

## FAITHFUL VILLAGE SCHOOL TEACHERS

There are many villages in which the first girl has not learned to read, and does not that reveal a great darkness in that village, with little hope of satisfactory homes whose mothers may be able to train up their children so that they may be a help in the establishment of the Church in that village? To get parents courageous enough to send the first girl from a village to a Boarding School, shows that light has truly dawned, but in all villages there are some parents who will not send their girls.

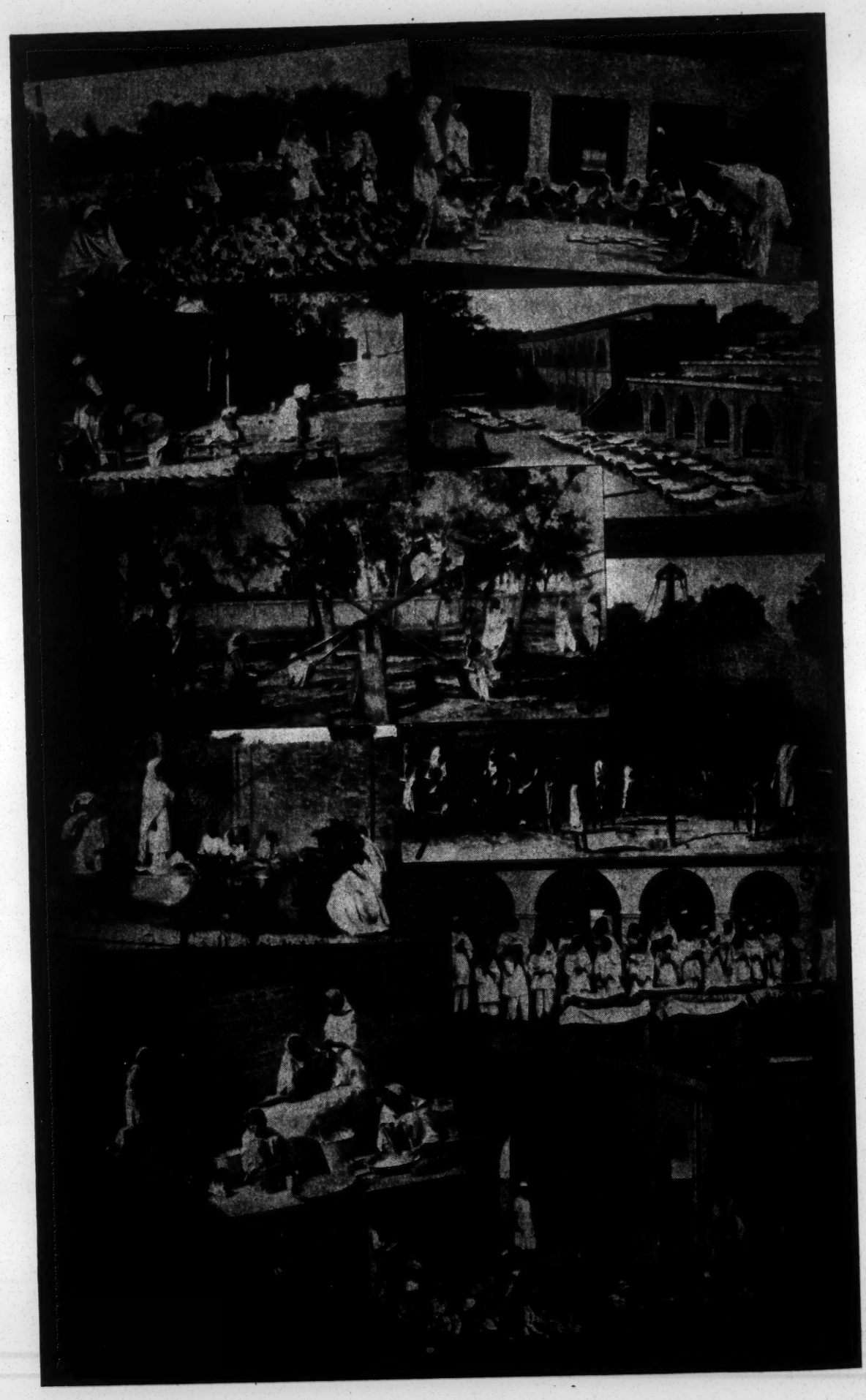
We sometimes find a trained teacher who has returned home because no position was available, and has opened a school in her village. Several such schools are being taught by girls of lesser education.

You will say that since the school is at the door, surely there will be no obstacles. In the home where parents have not learned to read there is little encouragement. If the mother takes the child away for a long visit, or constantly calls her from school to care for the baby, or to take food to the father at work, what matters it? she is only a girl; had she been a boy it might be different. Recently I visited a two-teacher school and when I saw the maps and charts and Scripture texts, beautifully written by the teacher, on those mud walls, and how well taught were the children, I thought that surely there is a future for the village school, when the teachers have a vision of service and do their work faithfully before God.

When these schools are impossible, sometimes what are called "Contract Schools" have been established. Anyone who can read can teach others and is paid according to the lessons learned by the child, each book having its set price, no matter whether the time taken to accomplish the task has been long or short.

I once saw a woman who had learned to read after her marriage, and while she was caring for her home, husband and children. When the missionary asked her to teach others what she had learned, she undertook the task, and while her girls could not read as well as others who had had better teaching, she had done what she could. I think the Master will say "Well done, good and faithful servant"!

A missionary was requested by several Moslem girls who had fin-



**SCHOOL SCENES IN INDIA (Opposite page)**

(1) GIRLS' BOARDING SCHOOL, SARGODHA—Fourth Class girls in the garden. Vegetables for the school are all grown on the compound. We have growing in our garden (Nov. 14) turnips, radishes, onions, spinach, carrots, potatoes, cabbage, cauliflower, egg-plant, peppers, squash, peas and sugar-cane.

(2) GIRLS' BOARDING SCHOOL, SARGODHA—Third Cottage, noon meal. The family has its noon meal in the open court. The cooks pass out bread, and the teacher or girl, dips the vegetables from the kettle to the plates. All the food is prepared by the girls themselves.

(3) GIRLS' BOARDING SCHOOL, PASRUR—Fourth Class boys making beds. Boys are admitted in this girls' school. See article by Miss Flora Jamieson.

(4) THE GIRLS' BOARDING SCHOOL, SIALKOT—A view of the court yard and domitories. Beds out in the sun-shine at least twice a week is a good rule.

(5) GIRLS' BOARDING SCHOOL, PASRUR—Play-ground scene. These little village girls have real play for the first time in their lives in our schools.

(6) GIRLS' BOARDING SCHOOL, SARGODHA—Fourth Cottage, washing clothes. Saturday is family wash-day. A water-tap from the city line furnishes the water supply. The girls dip the clothes in water, rub on soap and pound with their hands, more water, more soap until ready for inspection by the teacher.

(7) HOME FOR WOMEN AND CHILDREN, GURDASPUR—Children at play. Miss Emma Dean Anderson at right.

(8) GIRLS' BOARDING SCHOOL, SARGODHA—First Cottage, cooking. The cooking for the family of twenty-four is very important. Three big girls are needed and as many smaller ones to assist. The flour is kneaded in a big shallow bowl; the dough is then patted and shaped into round flat cakes and slapped on the inside of a mud oven. A small girl pounds the salt, pepper and spices while two others look after the vegetables cooking in the kettle at the left.

(9) GIRLS' BOARDING SCHOOL, SARGODHA—Second Cottage, bed time. The girls are dressed in their night-clothes and having evening prayer. A larger girl offers the evening prayer. The teacher in charge is at the right.

(10) GIRLS' BOARDING SCHOOL, SIALKOT—A critic lesson. A first year Normal Training Class girl teaching a class in reading. Miss Lois Boyd and Miss Williams supervising.

Cut furnished from Mrs. George Moore Memorial Fund.

ished the reading of the New Testament—thus completing the course—to extend the course and they would read the Old Testament too. Other missionaries tell of the opening up of hostile Moslem villages through the contact gained in such schools, where Moslem girls and women had learned to read.

## EVANGELIZING CENTERS

In larger centers schools have been opened especially for non-Christian girls; though Christians, too, read there. This work is difficult in these days when there is so much quarrelling among people of differing religions, for, "like parent, like child", and the things taught to the children at home are revealed at school when they come in contact with those of other religions, whom they hate with a bitter hatred. In Jhelum recently, there has been great excitement in our school because of a supposed insult given by a Sikh to the Koran, the sacred book of the Moslems. Not only was there excitement in the school but throughout the city, and the fact that the school was not broken up, reveals again the power of God in answer to our prayers.

In many cities Government has opened High Schools for girls, and in these places the plea cannot be made that without our schools, girls cannot get an education. Our reason for opening schools for non-Christians was to teach them of Christ, Who is able to save them from their sins, and this need is as great today as ever.

In the northern part of our Mission is a school where the children actually see snow, and where they have their vacation in the Winter. Abbottabad is a semi-hill station, and wealthy Indians from all parts of the country spend their summers there, and enter their girls in the Mission school for that period. It would not be possible to measure the distance to which the Gospel message is carried by these girls.

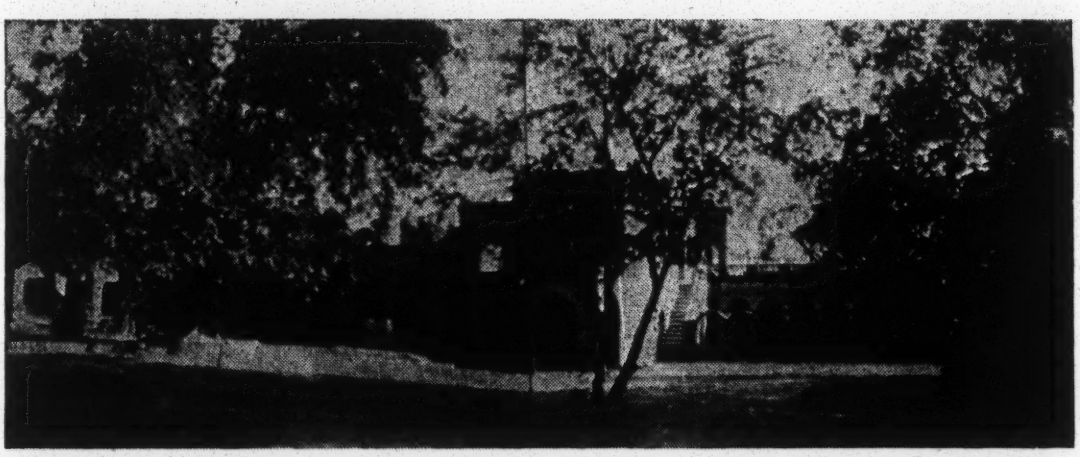
In another school the manager has planned monthly Mothers' Meetings where the women listen to a program presented by the teachers and girls,

in which no uncertain message is given. This forms a contact with the home, as do also the Christmas dramas and other entertainments of the school. Surely the time has not come to close this work of evangelization.

The Boarding Schools are also an evangelizing agency, for in some, Hindu and Moslem girls have entered, and eat with the Christian girls. In all our Boarding Schools there are non-Christian girls who read the Bible together with the Christian girls. The out-reaching effect of these schools cannot be estimated.

the Society and become members. All this the result of one girl who was counted a failure in the Boarding School!

Many girls, returning to school after the summer vacation, tell of work done while in the village. One girl requested prayer for a Hindu woman, and another for some Moslem girls with whom she had talked in the village. A Fifth Class girl opened a school for girls during her vacation, and earned about half her fees in this way. She took back with her to Boarding School three girls who had



DINING ROOM AND ASSEMBLY HALL, JOHN AND JANE DENHAM MEMORIAL HIGH SCHOOL
Cut furnished from Mrs. George Moore Memorial Fund.

Oftentimes, girls who have been unsatisfactory in Boarding School, surprise us later in life. Jalal Bibi is one such. Enter the village today where her husband is a Bible teacher, and see her Missionary Society and her Junior Society. Each child will want to recite the verses learned, and the women are glad to recite their stories; this is because she has taught them. Through her influence, a village woman, not a delegate and unable to read, went to the Presbyterial, and upon her return, worked steadily that the other women might become interested in

made their start in her little school.

## NEW LEADERS FOR THE NEW DAY

To educate our young Christian women in such a way that they may be able to take their place side by side with their Hindu and Moslem sisters in New India, is a difficult problem which confronts us today. Every missionary faces this great responsibility in the education of our girls, that they may be truly womanly in all their living, since the youth of India is crying out for more freedom, and rebelling against the oppressive customs of the land.

"Instruction ends in the schoolroom; education ends only with life. A child is given to the Universe to educate."

The result of such education is shown in the Church today, for in one Presbytery a woman has become Financial Agent; a woman is a member of the Home Mission Board, and in some Presbyteries and also in Synod, women delegates are welcome.

During the year Miss Nora Bashir-ud-din, who has now become the Manager of our Teacher Training Center, Sialkot, was an instructress in the "Refresher's Course" held for men teachers in Pasrur.

Great strides have been made along every line by our educated Christian women, for they not only serve in the Mission, but are offered positions everywhere by Government. Whether as doctors, teachers, nurses or health visitors, everywhere are openings where the influence of a Christian character may make itself felt. In Sargodha recently an evangelistic meeting was held in the Church, and was presided over by Miss Shadi Khan of the Government High School. Her short message was a clear-cut, unwavering Christian testimony without any apparent fear as to the effect such an act might have upon her position.

On a High School in the Eastern part of Pennsylvania is this motto: "Enter to learn, that ye may go forth to serve". We might choose this motto for every one of our schools, but adding these words—"your Master, Jesus Christ."

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# Medical Work

## PIONEER WOMEN

By Reba C. Hunsberger, M. D., Memorial Hospital, Sialkot, India.

THE credit of bringing modern medical aid to Indian women, belongs entirely to British and American women.

The work began in the last thirty years of the nineteenth century, during a period when women were struggling for medical education in America and England, where they were neither welcomed nor wanted in the medical profession. Many pioneer projects are encouraged by popular enthusiasm, but our pioneer women doctors to the far land of India, had to overcome great prejudice at home, as well as difficulties and hardships in a new land.

Early missionary workers in the "zenanas" (women's quarters) soon recognized the imperative need of relief for the terrible suffering of Indian women. No man could know what went on behind the curtained door. The "purdah" system most powerfully affected women. No woman might be seen by a man, other than a near relative. During ill-health, a man doctor might prescribe from behind a curtain, but he must not see the patient.

It was in child-birth though, and the diseases peculiar to women, that the full effects of this pernicious system were seen. A woman might die,

undelivered, but she must not show herself to a man.

The "zenana" workers often practiced simple medical aid, but realizing the inadequacy of this, some went home for medical training, and others sent an urgent call for doctors.

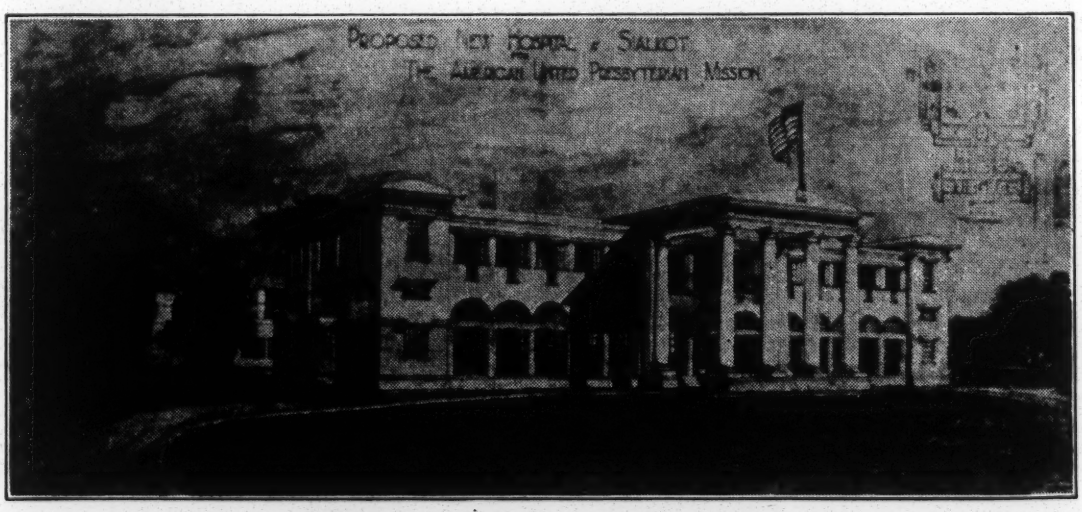
The first qualified woman doctor to India was Clara Swain M. D., sent from the United States to the Methodist Episcopal Mission in 1868. She opened a Dispensary in 1873 and a Hospital in 1874.

Sara Seward M. D. was sent to the American Presbyterian Mission in 1871. A small Dispensary was started in Allahabad in 1872, where she worked faithfully until she died of cholera in 1891.

1893 she was largely instrumental in opening "The Women's Medical School" in Ludihana where Miss Edith Brown, M .D. is now Principal.

In those early days these brave women were not granted equal status with the men who came out for medical service. Professional brethren saw in them incompetent as well as inconvenient competition. They were looked upon as quite unnecessary. The women who went out, however, were of strong personality, sympathy and determination, else they could not have coped with the situation.

There are few of us who have not heard of our own first woman doctor, Miss Maria White, M. D. She came




**MEMORIAL HOSPITAL, SIALKOT, INDIA**
**Picture of architect's drawing of the new Hospital building. It is now under construction and the walls are up to the first story.**

The first qualified woman from England was Fanny Butler, M. D. sent out in 1880 by the Church of England Zenana Missionary Society. She started pioneer work in Kashmir.

A very familiar name, and one known all over India, is that of Miss Rose Greenfield. She came to India as a teacher and "zenana" worker in 1875, but pressed by the great need, she opened a Dispensary in 1881. In

to the mission in those early days of 1886, one of the pioneer women of India. There was no hospital waiting for her; not even a dispensary or a place to work. Without a budget she struggled along until she persuaded a Moslem in the Sialkot bazaar to let her have a house, where a dispensary was opened. She quickly won the confidence and love of the people, and a little later succeeded in securing

land which was partly donated by wealthy men of the city. Here she started the Memorial Hospital, which grew, ward by ward, as the money came in. It has done great service for many years, and the city has

MARIA WHITE, M. D.
Our Pioneer Medical Missionary.

grown up around it, closing it within its narrow walls. Grown men and women call Dr. White "Mamma Ji", and she has seen her babies become grandmothers and even great-grandmothers. Dr. White is still with us in a smaller hospital in Pasrur. "The White Memorial Hospital".

Dr. Sophia Johnson, whose life history is given in "Our India Mission", went to America for training and came back to India qualified to work as a doctor among her own people; a remarkable woman; talented and capable. She started the Good Samaritan Hospital in Jhelum (under the direction of the Women's Board) in 1890, carrying on work there until her death in 1902.

The work which she built up so well was taken over by Jessie P. Simpson, M. D., who came to India in 1902. Dr. Simpson has been associated with the Good Samaritan Hospital for nearly thirty years, and has just retired from service. The hospital has flourished and expanded under her supervision.

We, who have followed in the footsteps of these pioneers, are reaping the fruits of their self-sacrifice and hard labor, and can scarcely praise enough their noble work. Now, we come to an organized hospital with trained staff and assistants. They came alone, struggled single-handed to raise money, train assistants, build hospitals.

That they brought more than material aid, we know, for there are many converts that had their first vision of Jesus Christ in these hospitals.

One cannot write a fitting appreciation of these early pioneer women; how they struggled on, never despairing. Many have given their lives, but the work goes on and lives.

It is a striking testimony to the

JESSIE P. SIMPSON, M. D.
upon whom was conferred recently the Kaiser-i-Hind Gold Medal for distinguished service in India.

quality of their work, that in all the Punjab, except Lahore and Simla, there are no hospitals for women, except those staffed by women missionaries.

—Data from "Work of Medical Women in India"—Balfour and Young.

# Hospitals and Dispensaries

By Rev. James Harper Colvin, Gurdaspur, India.

SOME one has said that we have no right to use the word "Hospital" in connection with our medical work for women, as not one plant is equipped in such a way as to warrant the name. However, the new Hospital in Sialkot is to be the "real thing" when it is finished, and how glad we shall be to have it.

ELLIOTT DISPENSARY, PATHANKOT, INDIA

A group of young mothers (with their babies) who were children when Miss Maconachie, (by order of the Medical Board) opened the Dispensary eighteen years ago. Miss Maconachie in back-ground.

We have seven Medical centers for women: Hospitals—in Jhelum, Sialkot, Sargodha and Pasrur; Dispensaries — in Pathankot, Bhera and Malikwal.

Our American woman physicians are three in number; Indian woman physicans, five.

The total number of patients during 1930 was above 66,000. Their treatment included 300 major, and over 2000 minor operations. Proper equipment or no, our medical centers are working!

In order to accomplish this task the doctors have had the assistance of six American nurses and many Indian helpers. Our nurses have had to take charge of Dispensaries and Hospitals; to train Indian nurses and carry on Child Welfare work in the medical centers and in Indian homes.

It is the firm belief of most Indians in the villages that all of us can diagnose their complaints, and cure them out of hand; that by virtue of color we are skilled in medicine. We protest and excuse ourselves, and direct them to the nearest Mission Dispensary or Hospital, where they need not ask in vain.

Though the hospitals number only four, there is generally one or more without an American doctor. Sargodha has not had one for years. It would seem that the Mission shares in the Indian belief that all white folks are skilled in physic, since they sent Ruth Warnock, Kate Hill, and now Laurella Dickson to manage the Sargodha Hospital. To use the idiom

of the vernacular—the Mission has been helpless.

These ladies, with the faithful assitance of Dr. Ethel Paul, have kept the Hospital going, so that, in one year it has ministered to 821 Indian Christians, 925 Hindus, 4,094 Moslems, and 14 Americans.

To these, and to thousands in the other clinics, the message of Christ's salvation has been given; healing for body and sin-sick soul.

India is in sore trouble; grievously tormented. With awe and reverence the United Presbyterian Church in America may say with Christ "I will come and heal".

She may send evangelists, doctors, and nurses to perform such a service for Christ, that the American Church will be blessed in the sending, and the United Presbyterian Church in India will be blessed in the receiving of the messengers.

One meaning of the word "heal" is, "to make whole". India needs to be made whole. In these days of communal strife even the fanatic will acknowledge that only in Christ is there the healing that will make India one in faith and purpose—a healed nation.

# The Need

**By Mrs. E. L. Porter, Rawalpindi, India.**

MY first acquaintance with the need of India for medical assistance goes back to the time of my childhood, when my father and mother used to spend the winter months in itineration in the villages round about Benares. Every missionary carried simple remedies, and Jayne's pills and carminative and Holloway's ointment were standbys in those days. I have a vivid recollection of a man with a badly diseased leg—a great big sore, almost from knee to ankle which I regularly helped my mother to dress and bind up.

The fact that the bulk of India's people live in villages has been repeated again and again; also the fact that modern civilization has made almost no impression on village life. These two facts taken together express the great medical need of the people. The cities are supplied with some degree of sufficiency with hospitals and dispensaries, and also with qualified medical practitioners. For instance, Rawalpindi City with a population of about 100,000 has three small hospitals and thirteen qualified women practitioners, besides trained midwives and a number of practicing men physicians. In spite of this the need is appalling even in this city. You may judge for yourself from some instances which have come under the observation of our own Bible women as they go about in the homes of the people of this city.

A six months old baby in a poor home had both eyes "oozing out of their sockets" as told by the one who reports this. The child got sore eyes, received no treatment, not even ordinary cleanliness, and as a result both eye balls are rotten and the child hopelessly blind.

A child got hold of an opium box and ate all its contents. The mother

detected it in time to remove some from the mouth, but she did not know how much had been swallowed. It is such a common practice to give opium in order that the mother can work, that medical aid was not even thought of.

A case of two wives in a poor Mohammedan home. The first had only a daughter and is ugly and old—the second wife is young and has two sons. The first wife was beaten by her husband, and he broke two of her ribs. She had no medical care, because she said they were too poor. "So she just suffered and suffered, and Nature was kind to her, and her side healed."

A woman needing an operation has been suffering intensely for a long time. Her husband will not give his consent for the operation, because he says it will cost money.

A father beat a sick child severely because his crying disturbed him. When finally a doctor was called he told the parents the child was dying of double pneumonia.

Mothers are required by their husbands to either give a crying child opium, or nurse him, (even if she is nearing another confinement,) so the father can get his sleep.

A little son, about a year old, was just wasting away in a wealthy home. We sympathized with the mother and asked what treatment he was receiving. She pointed to charms on neck, wrist, and arm, (used to draw off evil spirits) and said the *"hakim"* was caring for the child. Outside, at the entrance to this home, there was an image to represent an idol, molded out of cow-manure and plastered on the wall. We found out that this was considered specially propitious in times of sickness.

This being the case in a fairly well occupied field as regards medical needs, can you conceive of the sickness and suffering which go unrelieved in the villages where there are no hospitals—no doctors—no nurses. It is true there are *hakims* (Indian quack doctors) whose ignorant use of medicine often proves fatal; and there are *dais* (midwives) whose only claim to efficiency is the use of means to ward off the evil eye. Ignorant and filthy to the "nth degree", the little child wives and mothers suffer tortures at the hands of such women. It makes one's heart turn cold to hear about the things that are practiced on women at the time of confinement. Superstition enters into the treatment to a great extent, and true medical knowledge, and even cleanliness and sanitation are unknown. It is impossible to exaggerate the need of the villages.

Infant mortality* (under one year of age) in India amounts to 189 per 1000 births: in England it is 70 per 1,000. Maternal mortality stands at a very high figure. There are about 400 women doctors with registerable qualifications working in India, of whom 150 are missionary women. The excess of males in the last census amounted to nine million. The widest gap was in the age group from 10 to 20 years. This is accounted for by the purdah system, social customs, and early marriage.

In our own Mission in recent days a scourge of fever visited the John and Jane Denham Memorial High

(*) These facts are taken from the Simon Commission Report.

School. Only four girls in the entire school escaped, and twenty to thirty girls were down at one time. There was no doctor within call, and they had to pull through with only a nurse to look after them with the help of the Staff, many of whom were themselves ill.

We have a large boarding school in Sargodha where there is a hospital, and an assistant, but no doctor.

Dr. White, who is nearly eighty years of age, is in sole charge at Pasrur Hospital. She has the medical care of a large school on her hands besides.

The Good Samaritan Hospital in Jhelum has had to employ a doctor in this country. No American doctor is available for this work.

The women and children are usually the sufferers. Their need is very great. In many instances only a woman doctor can supply that need. If only on humanitarian grounds surely there is a great appeal for help. How much more when one considers the sick souls, as well as the sick bodies.

You who have the knowledge of the Great Physician, and you who are physicians yourselves, in His Name, will you not send and come, that the One Who healeth all our diseases may be revealed to India's suffering ones. Who will reply "Here am I, send me?"

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# Itineration Among Non-Christian Villages

**By Miss Jeanette Howland, Jhelum, India.**

THE sun is sinking behind a mass of golden clouds in the west. The flocks of sheep are being driven toward the mud village from various directions out of the waste lands. The women are carrying their big water pots on their heads from the well some distance away. An occasional traveler is passing along the dusty road with a little donkey carrying a load twice its size, for a companion. In the distance a long string of camels is silhouetted against the western horizon. "The smoke from a thousand fires", is beginning to rise from the homes in the dirty little village at our feet and mingling with the dusty air of twilight. Another day is slipping away never to return. Darkness is settling again over the Punjab and with it the awful pall of spiritual darkness which is almost indescribable.

## "IF"

How can I show you Christian women in America the terrible blackness and hardness of this great wall of Mohammedanism against which those of us who work in this trans-Jhelum territory have to contend every day of our lives? Can you who have been brought up in Christian homes, and know nothing but love and thoughtfulness from the hands of your husbands, realize the awful darkness in which these dear Panjabi women live who are outside of Christ? What would you think of your husband if he beat you every time he came home and found his meal not ready, or if it were ready, would demand you to bring it to him

at once, even to the water with which to wash his hands and feet, and then he would gorge down all he could hold and if there were any left you might have it? Or how would you like to always trail along behind your husband, never beside him or ahead of him, if he might by chance ever deign to allow you to go out with him? How would you like to have to spend a big part of each day out digging in the fields if you were a farmer's

**MISSIONARY TENTS IN THE INHOSPITABLE TRANS-JHELUM DISTRICT**
Cut furnished from Mrs. George Moore Memorial Fund.

wife, and at night have to carry a great bundle of fodder home on your head and chop it up for the cattle and if you didn't do it, get another beating, but never a "thank you"? How would you like to never be allowed to go to school or to learn to read or write just because you were a girl? How would you like to live in fear most of the time, that your husband would bring home a second or third or even a fourth wife to live in your home, and if he saw fit, to discard you and send you and your children out into the world alone to get on as best you could? These are only a few of the minor things it means to be a Panjabi woman without Christ.

## A CRUEL LAND

The women suffer many things at the hands of their husbands that could never be mentioned here. The punishment that God pronounced on woman in Gen. 3:16 for her first sin is realized to the fullest extent by these women. Many of them are their own doctor and nurse when their little ones come into the world. Usually if they call anyone it is a filthy old woman whose heart is hardened by the sufferings of her patients and who subjects them to most cruel and heartless treatment. If the little one happens to be a girl the anger of the father is often uncontrollable and he misuses his wife terribly as though she were to blame. Recently one such had a new little girl come to her home and her husband was so angry that he had the mother's bed carried out into the street where she was left all day under the scorching sun. He allowed no one to care for her sufferings in any way, not even to give her food or water to drink, and simply because her baby was not a boy. Could you concieve of such treatment in America?

Anger and spite are sins in which these people are adepts and which often lead to most horrible crimes. Not long ago a woman came in from one of the notorious parts of this territory to the morgue to identify the

bodies of her husband and brother and of her children, the pieces of whom had been carried in, in a basket. The woman herself had had one eye cut out and a deep gash cut across her shoulder and down her back but somehow she had escaped alive from these enemies who had come to her home at night to commit this crime in retaliation for some considered injustice. Terrible as these things may seem they are common occurrences in the lives of these non-Christian women.

## THE PROBLEM

This is our problem! It is with women from such surroundings that we have to work. With such a total lack of any background we find it practically impossible to have any kind of "organized" work among them, especially when there are thousands of such villages to reach and so few of us to reach them. We go about through this great territory living in tents during the winter and going to the villages day after day preaching Christ as the remedy for a sin-sick world. In nearly every village crowds of women gather around us and listen most intently to our message. They love to have us come and how often we see their faces brighten up when we tell them that Christ paid this price for them and that in Him is true liberty and a full salvation. One never knows before going to a village what situation he may meet and so we have to be prepared with several methods of approach. Perhaps we arrive in the midst of a heathen mourning. Although we cannot give them the assurance of heaven and eternal life with God, that we long we might give, yet sorrow everywhere responds to love and sympathy. Or we may happen to arrive in the midst of a wedding or a merry making of some sort and one has to be able to enter into their joy as far as possible and invariably an opportunity opens for us to present Christ. We have to know something of their "Koran" and religious beliefs in order to be able to refute some of their arguments, for we often meet those whom the "maulvi" has recently visited and whose hearts have been fired anew with the "lies" of their faith. A most effective way of presenting the truth is in the use of Bible pictures. These are shown in the evening with the magic lantern and huge crowds gather to see and to hear the message of life given with the pictures. Often great crowds of women gather on the roofs of surrounding buildings that they, too, may hear. The Moslems accept all of the Old Testament prophets and these as types of Christ lead them right up to the Lamb of God as the real sacrifice that takes away the sins of the world.

## A LIVING WITNESS

We always try to sell a Portion of Scripture if we find anyone who can read. Then we know we have left a living witness behind if they will read it, even though many quickly forget all we have said. While all of this takes thought and preparation and study and tact on the part of the missionary, none of it can be called organized work. Perhaps some of you think we should do more to educate them, teach them cleaner habits of living and teach them to be more thoughtful and considerate. True, Social Service has its place but that without Christ is nothing. As one of our missionaries has expressed it, one

can take a little pig and clean it up and brush its hair and tie a ribbon around its neck and make it appear very fine on the outside but as soon as this pig sees a nice mud puddle it makes directly for it and in no time is as filthy as ever. Thus it is with Social Service unless we preach Christ who alone can give them a new, clean heart and so change their lives and desires.

In these days of unrest in India we find our work is much more affected by the intelligentsia in the cities than by the rural population. There they are too much concerned about earning their daily bread to enter much into politics. As yet the door is open to us to go to them with the Bread of Life. As we think of the beautiful lives of many of our Indian brothers and sisters who have seen the Christ and truly followed Him, then we realize anew how all worth-while it is. How many have come from insignificant, unexpected places because the Spirit set fire to their hearts through the reading of some bit of Scripture, or perhaps causing them to realize that if Mohammed had to ask forgiveness for his own sins he was not competent to forgive others. God has many ways of working and of calling those whom He will. It is ours to be faithful in bearing witness and to exercise much faith and prayer for them. This is a work in which you all can join us and we covet most earnestly your prayers.

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# Village Work Among Christians

**By Rev. E. V. Clements, Badomali, India.**

SINCE the day our Saviour hung on the cross on old Golgotha there have not lacked Marys to dare danger and stand by the crucified Lord.

There came with the brave young Andrew Gordon, his wife and his sister. We admire his courage and praise his faith, but when we think of the wife and sister, our hearts rise up and salute them, while a great silence broods over our souls.

It is the purpose of this article to tell something of what our modern heroines of faith—our sisters—have done and are doing in the Panjab among the village Christian people.

Many of these brave women, these saints of Christ, these unfaltering souls, have given their all and sleep the sleep of the blessed dead.

At home and here in India white stone markers tell the visitor the brief story of life given for Christ. Mrs. Samuel Martin was in camp with her husband and trying to shepherd the first rush of converts in the Mass Movement, when she sickened and so soon was gone. Now this past year her daughter Josephine, herself one of our most experienced missionaries, and one who had had much experience camping among the villages, died while at home on furlough. But we want to speak of the living.

## CAMPING ALONE

This very night, as I am writing out in camp, I have the great pleasure and joy of having my family with me. Emily is getting some mail ready to send, and our three boys are sleep-

ing. We know though, that Roma Beatty is alone in her tent about fifty feet away. She has served a strenuous day with the rest of us. Four of the little villages were visited today. Most happy hours were spent with the Christian groups and with the large number of non-Christian neighbors who came and shared in the Christian service of worship and teaching. Bible stories were taught, charms were taken off the children, all were urged to follow more closely the precious Saviour. Miss Beatty has with her a young girl, and the wife of Khera, her watchman, for Bible women. Who could keep track of all the women and children both Christian and non-Christian who are hearing about Jesus from this trio this winter? Miss Beatty has her own Ford and knows how to use it.

Our roads are famous for lack of what they ought to be, so you can imagine her machine has no easy time of it. Many of the years Miss Beatty has been with us in Badomali, she has lived alone. Our Mission policy is to have two single ladies live together in each Mission District; they are company for each other. This is not possible with us now because of the shortage in numbers.

**WITHOUT THE AID OF A SAHIB**

Tonight our thoughts go up to Pasrur District. The Campbells are at home on furlough this year. We make occasional excursions from Badomali to look after some of the work. Mary Kyle of Pasrur said, "I do not see why we cannot go out alone." One of our new girls, Miss Hewitt, is with her, and they are out in camp now. Miss Kyle is so well known and greatly loved by the people, that we do not have any fears for them, but we surely do admire them for going right ahead, even though they can't go along with a Sahib's camp.

**SHE DID COME BACK**

Last year it was our privilege to carry over Zafarwal District until the return of Rev. and Mrs. Joe Alter in January. Miss Hadley had gone on furlough so there were no missionary ladies there. Miss Hadley had been sorely afflicted with arthritis, and we didn't have much faith that she would ever get back to India. As we went about the District we were always asked about Miss Hadley, especially when she would be back. Her people said "She must come back". "God must hear our prayers for her". Others said "She helped me when I was sick". "She helped me when my husband died". "She helped me, an orphan child, through school". I often thought of that famous Bible character, Dorcas.

It has been no easy road by which Miss Hadley has won this place of esteem and affection in the hearts of hundreds of village people. One day she left her home and came to hard work; unending toil among a strange people of a strange tongue.

It has been her habit through years to rise early to read the Bible and to pray. She has been an enthusiastic and steady camp worker through the winter months, and the days of the long hot season have not kept her from doing a vast amount of village visitation. Now the halo of the years is beginning to settle on her head, but God has brought her back from furlough to be with those who love her so much.

Did she throw her life away when she left her home years ago?

## MODERN HEROINES BUILD UP THE CHURCH

Recently we have had the Mass Movement Survey in Pasrur District. It was the last of a series of six Surveys undertaken by the National Christian Council of India, to secure information on conditions in the Church in different parts of India. Its purpose was, to give to the home Church a scientific report as to the economic, social and spiritual progress of those who had turned to Christ; also to help all participating Missions to better methods and larger outlook in their work.

The team was greatly impressed with the progress made by the Christian communities. They became Christians, many of them, only one generation ago. Then, they were despised sweepers, now they are respected by the non-Christian communities. They have greatly raised their standard of living; are better clothed; have new ideas about cleanliness.

They have very largely been delivered from the fear of evil spirits. In general they have a good understanding of what Christ has done for them. The large grasp they had of Christian morals and truth, seemed to surprise our visitors, and naturally they wanted to understand how this had come about.

One of the large factors which they saw clearly was our policy of village visitation. Especially the missionary ladies have been constant in visiting their sisters in the villages. In the meantime pastors and their wives have been raised up and have taken hold in a large way in the villages.

The Church cannot go any faster than her women make progress. The last to give up the heathen customs and old charms, are the women, and they are also the staunchest, once thoroughly won to Christ.

What a great place these modern heroines of faith have had in leading thousands of Panjabi village women into a fuller knowledge of Christ.

I am sure you will not forget, however, the long dreary years of heavy routine work, often carried on under most unfavorable conditions of health, and the wearying, depressing hot climate of six months of the year. You must never forget that these modern heroines live lives of great self-denial and hard service.

All honor is due the brave wives and mothers who make it possible to keep before the people the example of the Christian home. It is not easy to raise your baby while going about camping in the villages, but will these Indian mothers ever forget the missionary babies and their mothers? Indian family life is being revolutionized by these examples.

We have come into a great new day. There have been large Mass Movements of mind toward Christ, and we believe it will not be long until there will be large movements into the Christian Church from some of the other castes. God has done great things through the Christian communities, and will do other great works.

Do the American Christian girls still have the courage to leave the soft velvety home life and dare for Christ? Do they still have the enduring courage and strength to hold on through the years? Do they have the spiritual power to go anywhere with Christ? Who will stand by that Golgotha cross these coming years?

# Zenana Work

By Miss Jean Morrison, Rawalpindi, India.

ORGANIZED Zenana Work? There is no such thing: if, by the term, you mean organization among the non-Christian women visited. You may, and we all do, organize our working force so that the work is done to the best advantage, but in the homes visited the unexpected is the rule. You visit a house for days or weeks or months—possibly years—one day you go for the usual visit and find strange people in the house, who point vaguely in some far direction when you ask for the former inhabitants, and in the city labyrinths it is quite probable that you never find them again. An official may be suddenly transferred to another town and the women have not time to let you know. The old grandmother or a fanatical relative comes to visit in a home and views with alarm the visits and teaching of the foreigner and presents the danger to the men of the family in such lurid colors that they immediately close the doors against us. One learns to make use of the present opportunity realizing the uncertainty of the future.

The grade of Zenana workers is not always first class, often the widow of some old Evangelist, or some old woman who needs help in earning her living, is given this work on a charity basis; sometimes she does fairly good work and sometimes her efforts are rather futile; she has little education and no training. I am glad to say that in these days a few of our educated, trained young women are feeling the call to direct evangelistic work and are undertaking it in the cities and villages; for these we thank God; if you could only see the difference it makes in the work!

## THE COST OF DISCIPLESHIP

In our field in the Punjab more than half of the people are Moslems; India contains more Moslems than any other single country in the world, more than 75,000,000 by the last census. Their pride of race, memory of former superiority and their religious fears make them a difficult problem, and these things help to embitter their relationship with the British Government. Their old fashioned "Mullahs" (religious teachers) count secular education a positive hindrance to religious instruction and discourage it; they are very much less well educated than the Hindus. Conversion to Christianity also means cruel separation from loved ones and from the community in which they were born. First visits are usually welcomed as a break in the monotony of the lives of these shut-in women; when the truth penetrates and they really understand the message they often become fearful and restless and sometimes in their unhappiness want to drop the whole thing and get from under this new influence. Sooner or later as the lessons go on they come to the point of decision, and the worker is very conscious when this point is reached though the woman being taught, may not put it into words. If they accept there comes a new joy in the lessons and sometimes real spiritual power, if they reject they harden; there is an inner, even though unspoken, opposition. After the fight is fought and the decision really made you might as well leave that one and go

on to others who have not yet heard. Just as in the Gospel lands, one is confronted constantly by human need, sickness, sin, grief of many kinds; just as the people Christ met always seemed in desperate need of help, so do these people of India; He could always give it—while we - - - - - ?

## OBSCURE MORAL SENSE

In Hindu homes you often find vile pictures on the walls. I pointed to one and asked how they could endure to have it there, they said—"Oh, but it is not wrong, you see the 'houri' came from heaven! It is different when a god does it", they explained. This is a bed rock of Hindu mentality, fatal to true progress, there are no moral absolutes in India, everything can shift and shift again; morality is divorced from religion and religion from daily life. These Hindu ladies were not defending immorality in itself, only immorality in a god! They are better than their creed. I saw a Hindu man who had set himself to write—Rama, Rama, Sri Rama—a million times, he was working very industriously. What for, I asked? To gain merit.

An English writer recently compared Hindu women to tall, chaste lilies, too sacred for public gaze and set in the shrine of the sanctuary in modest retirement, sheltered from the world in their gentle innocence like white flowers upon the altar, etc. As I read I thought of a scene in the bazaar that day, such a screeching din arose that I turned aside to see who was being murdered. It was only two Hindu women in violent altercation, so high-pitched and shrill were their voices and with such lightning speed the words rushed out that I could not follow the abuse being given, I made out that the cause of the quarrel was that one woman "for nothing at all" had caught hold of the child of the other and lifted it by the ears. "To you there is great sin this day!" shrilled the mother. Three times they separated and three times they returned to the attack. They did not suggest the retirement of shrines nor remind me of lilies!!

The Hindu nature is such that if the spirit of the Lord Jesus possessed the people they would become meek and lowly of heart: India must go on suffering till their hearts turn to Jesus. Education has done something for them. Remember that it was Christian missions that inspired education for women in India, and from small beginnings it has grown till we now have university education under various auspices.

## A NEW SOCIAL CONSCIENCE

A Social Conscience is developing among the non-Christian people, Child Welfare, Education, Medical Work, etc., are all receiving attention. Again Christian missionaries were the leaders in the beginning of these movements. A League of Help was popular among them during the war; the Friendship League has rather recently taken its place to promote friendship among the different communities, this is largely a social movement confined to parties of one sort and another. English and Indian ladies of all castes mix freely in these meetings. Music, lectures, plays and social intercourse as well as games help to fill empty lives in a wholesome way. The missionary's interest in this movement is the forming of friendships with high caste ladies that later may lead to a spiritual approach.

# Gurdaspur Home for Women

By Miss Emma Dean Anderson, Gurdaspur, India.

INDIA is a cruel country when a woman is left alone. There are so few doors open for her to earn a living and maintain a good character. On the other hand there are so many persons ready to lead her down to destruction. Those who should be her protectors are generally the ones who are most ready to lead her astray.

sion in 1913 I was authorized to ask the Women's Board to permit me in a private way to raise ten thousand dollars to start the Home. This privilege was granted, and God in a wonderful way answered prayer by leading a lady of our Church to give this money.

Gurdaspur was selected as the place for the Home, and the writer appointed Superintendent.

MISS EMMA DEAN ANDERSON AND BIBLE CLASS. HOME FOR WOMEN, GURDASPUR, INDIA.
Cut furnished from Mrs. George Moore Memorial Fund.

A Refuge Home was needed in the Panjab where good women, widows, new converts, enquirers, orphan girls, too young to be married, and small children, too young to be sent to school, might be cared for and protected.

About 1912, representatives of Women's work from different Missions of the Panjab, met in Lahore to discuss the advisability of opening a Home. It was decided that it should be located within the bounds of our Mission.

At the Annual Meeting of the Mis-

Before I returned to India from my furlough, I asked the privilege of carrying this work entirely by free-will offerings. This request was granted, so there never has been an estimate for this work, but day by day we have trusted God to supply our needs.

We did not wait until we had a building of our own, but opened the Home April 1st, 1916 in the vacant Bible Woman's quarters in connection with the District Ladies' bungalow.

More than a year was spent in securing a suitable site. Many things

had to be considered, much prayer was offered, and God answered by giving us a very desirable site; one we never expected to possess.

May 1st, 1917, the foundation bricks were laid with suitable services conducted by Dr. D. R. Gordon. Ten thousand dollars seemed like a large sum, but the World War was on, and prices of material and labor soared, and soon we realized that only part of the building could be erected with the money on hand.

A plan consisting of missionary residence, chapel, hospital and sewing rooms, and fifty rooms with verandahs for women had been sanctioned by the Mission. We built so we could occupy the building and add to it as the Lord sent us the money. On April 1, 1918 the Home was formally opened. Many friends came to rejoice with us that at last the Panjab had a Home for needy women. We moved in on May 1, the same year.

The Women's Board donated three thousand dollars to build the missionary residence. Another gift of two thousand dollars enabled us to add six more rooms for women. Another gift of a thousand dollars, and many smaller ones received from time to time, enabled us to complete the building and install a fine water system by May 1, 1924. How thankful I was that all was done before I went on furlough.

In style the building is on the Oriental "Khan" or inn plan; buildings all around and opening into a large court-yard; the front of the building being missionary residence, chapel, hospital and sewing rooms. In the court-yard there are many shade and ornamental trees and shrubs.

In the center of the court is a well from which the women draw the water used in their homes. Outside, the building is surrounded by a garden, vegetable, fruit and flowers. We have the reputation of having the most beautiful grounds in Gurdaspur.

We have sheltered two hundred and ninety-seven women, and two hundred and forty-six children; high caste and low, Hindus and Mohammedans, Sikhs and Christians; also one English girl: There have been twenty-seven Hindus, Mohammedans and Sikhs (adults) baptized. Several Mohammedan enquirers we prepared for baptism, were baptized in their own places after leaving the Home. Eight women have died, seventeen were married from the Home, and fourteen have gone out to serve.

Many of the women who came to us have not had the opportunity to attend school, so from the beginning we have conducted a day school, where we teach reading, writing, arithmetic and sewing. Each woman receives a daily Bible lesson. There is a Christian Endeavor Society where the women learn to lead a meeting.

The Home is controlled by a Board of Directors; five ladies from our own Mission, and one each from the co-operating Missions. The Board conducts annual examinations, and also conducts its Annual Meeting in the Home.

We praise God for what He has done for us, and we are thankful to our many friends who have supported the work by gifts and prayer and have made the Gurdaspur Home for Women a possibility.

# Missionary Societies in India

By Mrs. Mary R. Samuel.

WHEN I say the words "Women's Missionary Society" my mind goes back many, many years, when I was a child and used to hear my mother say, "I am going to Missionary Meeting". I suppose we have had the Missionary Society in our congregation ever since the U. P. Mission came to the Punjab. I have an old Rawalpindi Missionary Society's Treasurer's account book, dated 1901. That year our dear Mrs. W. B. Anderson was Treasurer, and my mother was President. Both these loved ones are now in glory. The work of this society has gradually developed in every way.

In 1901 the membership of the society here, was 15, and today we have 2 separate societies, one in the City with a membership of 30, and one in Cantonment, with about the same membership.

In 1901 the Thank Offering was Rs.27/-. This year our Thank Offering was Rs.224/- for the City Society alone, and we have yet to learn what the Second Church Society collected. Our dues for 1930 for all our Societies amounted to Rs.1352/- and the Thank Offering to Rs.3369/-.

## MISSIONARIES TRAIN LEADERS

In those days all the work of the Society was done by our Missionary ladies, because we Indian Women were not educated enough to understand its workings. The Officers also of all Missionary Societies and Presbyterials had to be Missionary ladies. When I first joined the society in 1905, I remember sitting through the business meetings of our Society and Presbyterial, and not understanding any thing. No Indian member knew how to make a motion, or what it meant when we heard the Missionaries say, "I second the motion"; we didn't know what it was all about. We first knew that our missionaries loved us, and were there to make better plans for our meetings, but now if you could be in our business sessions you would see that there are only a few who do not take part in the business, because they do not understand, and the same is true of our Presbyterial business sessions. We even have a Synodical meeting once in three years and we are ready to take part in the discussions there also.

The devotional meetings used to be led by missionaries entirely, once in a while an Indian member would lead in prayer or say something helpful on the subject. I think we did a little better in the devotional meetings than in our business meetings. Gradually the missionary members have led us and taught us till now in our city societies the Indian members take their part in leading a devotional meeting, or reading a book aloud to the members, or carrying on the business. In Rawalpindi City for some time the officers have been chosen, as far as possible from among the Indians. Often all our city officers have been Indians and our Presbyterial officers too, except the treasurer, for not one of us has yet learned expert bookkeeping. The Synodical, has had an Indian president for years, and other Indian officers too, but this has only been possible because we still had our missionary member's help and guidance. We are growing, and great

progress has been made in the past 30 years. In our village societies most of the members are illiterate, so the work is done by the missionary lady, the village self-support pastor, the pastor's wife and the elders' wives.

## GATHERING THE AUDIENCE

In the villages the work is more difficult and of a different type. The members have to be collected, the pastor's wife or the elder's wife, or the missionary herself going from house to house to remind the women it is Missionary Meeting day. One meeting takes much more time with them than a city Missionary Meeting. In cities we don't wait much for each other. We begin on time and close on time. After the women are all collected, somebody has to keep them quiet so the teacher can begin her work. When the meeting has begun, somebody has to keep the children quiet so the mothers can listen and learn. Not only the pastor's wife, but the pastor himself has to help, especially when the missionary is not there. For their dues and Thank Offering they bring not so many coins, but different kinds of grains, cotton, rice, chickens, eggs, etc. This has to be sold and the money added to the dues and Thank Offerings.

The Synod requires the village elder's wife to study a course, and because most of the time she is illiterate, the pastor's wife has to teach her that course. At their Presbyterial gatherings an examination is held for these women, and they are given certificates if they pass. All honor to the village pastor's wife who takes time to do all this work without remuneration. All missionary Society members give monthly dues, and have earthen jars (Thank Offering boxes) in which they keep dropping their pennies. Once a year, on a Sabbath evening, the missionary society has charge of the evening service. A Thank Offering address is given. The church is all decorated with green leaves and flowers. The little juniors recite verses or sing a Psalm, and when the Thank Offering is to be taken up they go around to all the pews, with bags hanging from their necks and bring up the Thank Offering. This gives the children something to do and the whole church has an opportunity of adding to the Thank Offering.

**WIVES OF ELDERS AT PRESBYTERIAL, WHO STUDY THE ELDER'S COURSE.**
**(See Mrs. Samuel's article)**
Cut furnished from Mrs. George Moore Memorial Fund.

## DISTRIBUTING THE THANK OFFERING

Last year we collected over Rs.3,000/- as Thank Offering. Out of our Thank Offering we send help to a school for Blind Girls and support five blind girls from our own mission in that school. We give to the Home for Widows and Orphans and we have our women and children well cared for in that Home. The Bible Society always gets our support, because it makes it possible for the poorest person in India to get a Bible or a portion of the Bible for himself or herself. It makes it possible for us to buy Gospel portions at 2 pice per copy, to sell during our Evangelistic Campaign week, when it must cost at least twice that amount to print and publish those portions.

We give the entire support of a district in the Home Mission to our Synod. For two years now, we have been giving as much as Rs.1,500/- a year. This year we have employed a Bible woman in another Home Mission District, because no work was being done for the women there. Two years ago we paid Rs.1,000/- towards the expenses of building a house for the Head Master at Martinpur. Sometimes we have given help in building parsonages. This year we have kept a self-support pastor's daughter in high school. We can give Rs.10/- a month to such a girl on condition that she study in a Christian school, and take up evangelistic work after leaving school, and pay back her scholarship at the rate of Rs.5/- per month when she is earning.

There is much tuberculosis in India and recently a Sanitorium has been opened, called "The Lady Irwin T. B. Sanitorium". We have sent money to this Sanitorium for one bed, and already have a patient on that bed, we can't send others because we don't have more money. We also have a Women's Relief Fund, and one woman is receiving a pension from this Fund.

## CONSULTATIVE MEMBERS

Our Synod has given an invitation to two delegates from our Synodical to sit as consultative members through their business sessions. The Mission also has invited five Indian women to sit with the Women's Educational Board as consultative members. So you see that through the Missionary Society we are learning to understand all church activities. One member has even had the privilege of attending the Indian Christian Council Meetings.

## "GOOD NEWS FOR WOMEN"

Our society has had a magazine for years and years. The name of our magazine is "Bashir-un-Niswan" which means "Good News for Women". The first copies were only one sheet long, and were printed once in two or three months. Now the magazine contains 15 to 25 pages, and is printed once a month. Now it has a large subscription list, and many copies go to regular subscribers outside of our mission.

We have several departments in this magazine. A prayer circular is one feature, and we pray for the church in its different aspects of work. We have the monthly programs for the missionary meetings. Then we have helps on cooking and care of children, Bible contests, Temperance questions, also a Thank Offering department, and news from other countries, so our magazine is

now very helpful and interesting to us.

So far we have had only a missionary lady as editor-in-chief. She has helpers, one from each Presbyterial, who gather material for her. We are looking forward to the day when it will be possible for a capable Indian lady to take over this work for us, and be in sole charge.

We grow in grace and knowledge of our Lord Jesus Christ, as we study the Bible together and pray. We study about other countries and get acquainted with what they do and how. We study Christian characters outside of the Bible. We have two or three socials through the year which are given by our missionary members, and are much enjoyed. We learn to travel some, as we go to our Presbyterials and Synodicals. We visit each other, for as yet in India we have little opportunity for a social time.

Of course there must have been great difficulties encountered to attain to this degree of success. The pioneer missionaries laid the foundations of this success, when we women were illiterate, ignorant, and despised, and other missionaries came from time to time and put another layer on the same foundation, and the work of each new generation of missionaries, must have differed somewhat from the work of those who laid the foundation, but they built from where the others left off, till we see a building being completed in Him who is the foundation and chief corner-stone of this building.

In comparing the American and Indian Societies I will not be making a mistake if I compare ourselves to a mother and her little daughter. The little daughter is so like her mother, and yet as she grows in body, soul and spirit, she is all the time growing more and more like her mother, so is the case with the Indian Missionary Society. We have all the officers, committees and even a magazine, Thank Offering, Juniors, etc., that you have, yet we are like your little daughter, we are growing, until we all reach the measure of the stature of our Lord Jesus Christ Who is our Head.

## BE NOT DISMAYED

**By Ellen Goreh.**

By love all others serving
Though love's reward be pain;
From duty never swerving,
When Love's commands are plain.

Look up in Love's Face only—
Let this thy comfort be.
Love will not leave thee lonely.
Love greatly loveth thee.

Thus upward, upward gazing
Without a doubt or fear,
Live in His love amazing
To whom thou art so dear.

Love's yoke shall never grieve thee,
Love's burden is so light.
Love's word cannot deceive thee;
Love's hope will cheer thy sight.

Love's cross then bravely bearing.
Love's crown upon thy head.
Love's precious badge aye wearing.
Love's banner o'er thee spread.

Go onward, onward singing,
Upon thy joyful way;
Thy happy praises bringing
To Love's high Throne each day.

(India has produced many poets, men and women, Christian and non-Christian. The above poem by Miss Ellen Goreh, a Christian woman, breathes a spirit of fervent devotion. —Editor for India)

# Indian Womanhood

By Mrs. D. E. Alter, Mussoori, India.

TO understand and appreciate the organized work of women in India one must see and sense to a certain extent the life of Indian women—their homes, their children, their life pulses and their aspirations. Here, in India, women and men alike are undergoing rapid changes of thought, manners, customs and ambitions — Gandhi notwithstanding. The old order is giving place to the new and whether or not we consider the old as entirely bad and the new as entirely good, the fact remains that whoever works in India must reconstruct his own attitudes and conceptions of Indian womanhood to meet her revolutionized mentality as well as that of her husband.

Time was, and is today in most instances, when Indian women were entirely dependent upon their husbands, financially. Born, bred, and married within the seclusion of the home they can have no source of income save through the men. Financially the mother, grandmother and babe are on the same plane. But it is an artless creature who cannot by her wiles persuade the stronger sex to purchase what will please her most. Her bartering is by another medium than coin. True enough, her husband often buys her clothes, but if they do not please, she is not slow to express disapproval and he either exchanges the purchases, or learns by experience to choose more wisely in the future. Indian women are hypercritical in their tastes and no mere man dares long oppose them.

## THE NEW WOMAN

There is, however, a minority of non-Christian and a majority of educated Christian women who relegate these practices to past history. They are teachers, nurses, health-visitors and other faithful servants of church or state, who are financially independent. They visit the shops, make their own purchases, budget their own household accounts and in many ways are as self-reliant as most women in America. But let it be borne in mind that every new freedom brings added responsibility. The social life of India centers around the ancestral family and ours in the West around the home. Christian missions are educating the Indian girl to take her place in the professional world. This education in most instances breaks down the old family traditions but does not always plant the home in its place. Many a Christian man wants an educated wife and immediately after the wedding begins to seek a job for her. Children are expected and welcomed but a house, not a home, is in their opinion sufficient shelter. The home must supplant the old family in India's social order or chaos will reign.

## THE OLD LADIES' REALM

Some call India the Mother-in-Law's Realm. I prefer to call it the Old Ladies' Realm. If the girl or young woman is subjected to another's authority in her early days, she is free to dream of the years, if life is spared, when she will be the autocrat of the household. Ask some young law student why he does not bring his wife out of purdah. He will confess, perhaps shamefacedly, that his mother, or aunt, or grandmother refuses to allow it. Bring a young enquirer to the verge of open

confession and baptism and watch him slowly slide back and you may be assured that some old lady in the household has made the terms too severe. Try to introduce any reform and immediately behind mud walls old ladies are revealing seemingly insurmountable barriers of social tradition. Mrs. Grundy is an old lady in India. The old will pass away and those following are being taught in a new school and will rule in a different way.

## YOUNG GRANDMOTHERS

While I was riding on the train between Amritsar and Lahore the other day a group of Mohammedan women, with their children, entered the compartment. They were keen, intelligent women and we were soon chatting away, getting acquainted by the trivial questions so common in India. The relationship of all this group—old and young—puzzled me; so I asked the woman nearest if they were related and how. "That's my daughter", she said, pointing to a woman of twenty some years. "Why", I said, "how can that be? You aren't as old as I am and how can you have a child that old?" She proceeded to elucidate. She had been married at twelve, this daughter had been born when she was thirteen. The daughter had been married at fourteen and this eight year old child at her side was hers. Here was a grandmother younger than I, whose eldest child is only twelve. She played in India while I played in America but her play was cut short. Her baby supplanted her dolls and the youth I knew was deprived her. The daughter's bright, cheery face attracted me and as we talked I discovered that since her marriage she has passed her college-entrance examination and has taken the Maulvie's examination and stood highest in the whole Punjab. I salaamed to her and congratulated her on her achievement. I would pay respect to any woman who in the face of class tradition (Mohammedans have been averse to the education of women) had attained so much. Her sister was sixteen and the mother assured me that she was not to be married until she is twenty. "We are not marrying our daughters so young now", she added.

When I changed cars in Lahore I found a young woman of twenty-seven, who was counting the days until she would be a grandmother! The Sarda Act, passed two years ago, raised the marriageable ages of both girls and boys, to fourteen and sixteen respectively; and though it is being broken, as is the fate of all laws, especially new ones, still it will eventually determine the marriage age of the great masses of India. This again presents a problem. How are these girls to be protected until marriage? I am thinking of the thousands of village girls who do not live in purdah and have no absorbing work or play. Just now I know a girl who has not made good in any school. She doesn't want to take nurses' training and as yet the Indian business world is not open to women. What can be done for her? Marriage is the only door and it is perhaps the best solution. The care-free girl of the teens does not walk the streets of India. Either she is in boarding school, or has already taken up the responsibilities of motherhood.

## BLAZING NEW TRAILS

Every age and every race has had its pioneers. To this Indian women

are no exception. I could choose women of prominence in all parts of India but I prefer to tell of those whom I know personally. We live on the Frontier, in a strong Mohammedan center where educationally and socially people are more backward than further south. Nevertheless among our acquaintances are progressive women daring to do the unusual.

In 1921 a Christian sub-Assistant Surgeon, a daughter of a Methodist pastor, came here in charge of the women's work in the Civil Hospital. Those of us who knew her venture wondered how long she could stay, for at that time there were no missionaries here and very few Christians. Ten years have passed, finding her highly esteemed and respected by all communities. Her Christian faith has been a living one and she has blazed the trail for others to follow. In the cantonment here are three Christian nurses, health-visitors, caring for the wives of non-Christian soldiers. What an opportunity for witness to the Great Physician!

Until very recent years Christian women limited their teaching to Christian schools because it was considered unsafe for them to live alone in the city and have non-Christian contacts. Four years ago a charming young lady, another daughter of the manse, came here as Head-Mistress of the Sikh Girls' School. During these years she has proved an efficient teacher and a faithful follower of Christ, attending church, helping in its support, and by her life bearing a witness of Christ to hundreds of non-Christian girls. Since she came, two other Christian teachers have joined the staff, making a nucleus of Christian influence. The manager of this school is a brilliant Sikh lady, versatile, widely traveled, keenly interested in every progressive phase of education. Having no children of her own, she has given her life to the education of others. She stands alone among the women of Abbottabad in her social and school interests and aspirations, but in her loneliness she has dared to plunge ahead, enlarging the school, purchasing new and better equipment, and finally opening a high school department, the only one for girls in the district. She may remain an unknown pioneer but many do and will profit by her courage and vision. Not far from here is an unmarried Hindu woman who has given all her life to educate the girls of others.

Far out in a valley leading to Gilgat and the pass into Russian Turkestan, sixty miles from a railway, a Mohammedan woman opened a girls' school ten years ago. Her father, teaching boys in a school nearby, had seen beyond these years, had counted his daughter of value more than most followers of the prophet counted theirs, and had taught her through the primary classes. With an ordinary mud village house for a school, with little or no equipment, no desks, no pictures, one small black-board, she passed many a girl out of the primary department and has experienced a real joy of service that radiates in her face.

These women are in the most backward province of India. If they are throwing off old traditions and venturing on new and untried paths, what of the women of central and southern India, where Christian in-

fluences have long been at work? There women are venturing beyond not only the home but the school and hospitals, out into law and politics. To the Round Table Conference in London two women were appointed. This may seem a very small representation for the millions of Indian women but it is a fair proportion of the educated women. One of these delegates, Mrs. Sarojini Naidu, is one of India's greatest poets, a woman of vision, of dreams for the future womanhood of India. The All-India Women's Conference, which meets annually, brings together the keenest and most liberal minded women of India and unites them in the most advanced schemes of education, social reforms, and political ambitions.

## EQUALITY IN CHRIST

The Church is unique in the opportunities she offers women. The Mohammedan concedes no rights to her. She may turn toward Mecca and offer her five daily prayers in the seclusion of her home but seldom does a mosque furnish her a purdah alcove. On the great feast day of the year, when the maulvie, from the minaret, calls the faithful followers to the prayer that ends the long month's fast, the men and boys of all ranks gather together and follow their leader in the sacred words but the women must celebrate in their own court yards. Hinduism offers little more. The women go to the rivers to bathe, sing their songs of devotion in the early hours of the morning, but seldom join in worship with their husbands. The Church alone unites the family as a worshipping unit and offers women equal opportunities for spiritual development with the men. Christ came for both alike and He knows no distinction between bread-winner and home-maker. The Church in India has opened the door for every forward movement. Christian women are content with no meager services. The missionary societies are well organized and demand efficiency from every worker. Bible women, appointed either by Church or Mission, are evangelists who seek not only to tell the story of Christ and give an occasional visit to Hindu or Mohammedan neighbors, but to win them to the Saviour. Girls' Schools, staffed almost entirely by Indian Christian women, are training the future leaders of the women of the Church. Hospitals, equipped in the majority of cases with Indian nurses and sub-assistant surgeons under a European doctor, are demonstrating Christ's message of service and love before thousands of non-Christians daily.

This life, which is in Christ, is the emancipating agency for India's womanhood. The leaven has been working slowly, quietly, deeply and today its fruits are being seen in new attitudes and purposes among non-Christians. Though they do not now recognize Christ in their fuller and richer lives, He is there continuing to work and will eventually claim His own from among them. Among Christian women He is revealing Himself as the Great Teacher, the Great Physician and above all the Great Friend, loving and caring for rich and poor, educated and uneducated, high caste and low, Christian and non-Christian, until the day shall come when there shall be no barriers of race or creed but all shall be united in Him.

# Foreign Correspondence

## EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

### OUR GIRLS

By Miss Frances Patton, Mansura, Egypt.

School is the same the world over, that there must be some to teach and some to be taught. Yet the nature of the work is different due to the conditions and circumstances of the place in which the school is located. Our schools are neither Western nor Eastern in their routine. Were you to enter our kindergarten room you would find the little tables with about ten children at each one. In some of the rooms you would find desks made by our native carpenters. In the upper classes the girls have "American Seating" desks. From all appearances you would think or even say, "This is like an American class room."

Yes, our parents even like to cooperate with us in the bringing up of their children. Here is a little servant girl with Ellen in the office, the first period in the morning. "Please Miss Helana beat Ellen and make her eat breakfast. Her mother says for you to beat her good." On inquiring about the matter with Ellen, she promises to eat breakfast tomorrow morning. The next morning Ellen tells Miss Helana she ate her breakfast. How proud we feel that something has been accomplished. Two hours later the mother appears in the office. "Miss Helana beat Ellen and make her eat breakfast. I have beaten her to death, shut her up in a dark room and frightened her, but it is of no use. Do with her what you like." All this was interspersed with oaths that would make you shudder. Where should we begin to discipline that child? You will agree with me, that we must begin with the mother.

Taheeda comes into the office bubbling over with pride for she has won in the game the girls were playing in the garden. Poor child has no other way to express herself than by swearing—taking "God's name in vain". When asked how her mother is she answers, "—(an oath) she is better." From her babyhood she has heard swearing in her home by her parents, servants, and in the school room by her teachers for she has come to us from a Moslem school. Can you blame the child? This habit cannot be broken in a few months.

We hope that after three or four years Ellen will have become obedient and that Taheeda will have learned to do without her "bad words".

We have some lovely girls in our upper classes from Protestant, Coptic and Moslem homes. Girls of refinement in their manners and speech. Some of these have come to us from other schools and have been here a year or more. Others we call "our girls". They have come up through the grades and are now in the higher grades.

Hikmet, one of our girls, is the outstanding girl in school as to her conduct, scholarship and her helpfulness to others. She told one of her teachers lately, that it made her shudder to hear the language her sister used at home. Why does Hikmet not swear and use rough language? She does not hear it in the class room. She has decided it is not refined for a lady to say such things. She studies her Bible and she knows her Ten Commandments. It has taken eight years to bring this about in Hikmet. She is a Christian at heart in spite of her hearing the Koran read by her father at home.

Hikmet has taken the lead in the little club the older girls have for reading God's Word, book by book. Nasreeja, a girl who came to us last year asked for another copy of Mat-

thew, in order that her older sister might have a gospel to read.

It is our prayer that these little ones who have come to us will stay with us and they, too, may come to know how to obey, how to tell the truth and to speak pure, clean words.

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## "SOME TRIBUTES"

**Gleaned from letters written to Rev. Neal D. McClanahan and his wife after the death of their son, Neal D., Junior.**

From his Assiut Teacher:—

"Dear, happy, fun-loving and lovable Neal. I think I have never known a boy to have more friends among both young and old than had Neal. But when one thinks of his boyish frankness, his ever ready courtesy, his sense of fairness and the joy he got out of life it is not to be wondered that he won and kept the love of all who came in contact with him. I am sure there are many Egyptians who mourn his passing."

From Dr. J. R. Alexander:—

"It was always a pleasing occasion when Neal visited us. So pleasant and thoughful of others, so gentlemanly and kind that it was a pleasure to have him in the family. The last time he was in Cairo he left his friends and companions of his own age and came to visit Mrs. Alexander and myself. It was such a marked exhibition of regard and reverence for old age that we both felt grateful and honored. But few boys have shown such consideration for the aged missionaries in so far as I know."

From the Shutz School Paper:—

"Writing about our friend who has just left us is what one would call a happy task; happy because we all loved him so; a task because it is so difficult to explain to one who didn't know him how we really feel concerning our loss. It seems only yesterday that he was running about with his continuous kindness wherever he went. All who knew him admired and enjoyed him. The servants always smiled when he was around. To the smaller children he was a big brother. One of the younger children said, 'I suppose we can't blame God for wanting Neal because He would want the best'."

"To those of his age and older his personality, fine characteristics and winning ways drew all to him in loving admiration."

"Enough cannot be said concerning his influence on those about him. For those of us who knew him he will have a living monument in our minds and hearts. And so we pause to pay tribute to Neal McClanahan, Jr., a boy we were proud to call friend."

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# ETHIOPIA

**Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.**

## MOVED TO TEARS

**By J. S. Maxwell, M. D.**

Dr. Paul Harrison says that we are getting Gospel hardened. He says that, "The simple re-telling of the dying love of Jesus should move us to tears." He is dead right. It does so move the heathen.

Rev. B. B. Buchanan asked in teachers' meeting last night if we had recollections of any such occurences in our actual experience. We had. The evangelist—eye blind, soul seeing Gidada—said he had been telling of the crucifixion in some village not far from the mission here when an old woman burst out sobbing at the pure love of it. It still has power—the old cross of love, infinitely gracious!

One night coming back from a professional visit, the "Big Man" who had called us dumped us onto an old man in the next village for the night. He had simply passed us up (and incidentally never paid us for the trip)

by saying, "Take him to Smith's house (or the Oromo equivalent to English Smith in name) for the night." It did not promise so well.

But we misguessed Smith. He was no beauty as to face for an orange sized tumor disfigured his lower lip and he was cold to our surgery subtlety. No he would care for not much of that. O, no indeed, he did not turn us down as flat as that—only Americans and British and unfriendly heathen are so crass. He refused none the less by saying, "Sure, I will come and have it cut off." And I've waited in vain for four months.

But his body was the old remnant of a mighty one—over six feet, tall and still sturdy and straight and everyone in that tiny group of houses respected him. My camp bed and covers had not caught up to me yet and when the sun went down it was cool on that mountain. In an hour more it was cold. So I sat on a heap of fine, soft, fragrant millet straw which had been newly threshed out that very afternoon. I piled it around me and with only my head out, and under a glorious moon, with just nine other men the old patriarch had summoned, we had a fine talk. Perhaps though, in as odd a setting as ever was seen for a gospel meeting.

We started by quizzing the old man on what we supposed he would most love—"the good old days", when he shot and fought more eminently than most. He must have been a true hero. Then we just talked on the one verse I love when I find a completely heathen group to whom I fear I may never return—Jno. 3:16. One of my boys who was interpreting told me later about the tears. I could not see in the dark and the old warrior would not sob aloud of course. He was convicted! He said, "Why, no one ever came and told us words like these. These are good words." This was his first chance at the Gospel. Imagine that, if you, also, are over 50!

O, there is a tug about speaking to the old about our certain hope! Their heads are apparently nearer heaven —so near at times that they even reflect heaven's color—white.

Bring on your honorary degrees! Shine up your medals! Calmly and boastingly "allow" me to peek at your list of gilt edged gold securities! I have not one of these but even so I refuse to envy you. I have "Smith" the Oromo warrior—awestricken and saved(?) by Jesus!

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## WIDENING INFLUENCE

In addition to the organized centers in the Sudan, groups of Christians gather in remote places for prayer services. Thus has opportunity come to the black Moslem of the Sudan in an organized way. Thousands are in this way hearing the good news and lives are being changed and new hope for the future opening up to them. But a side of the work not tabulated in statistics is the influence of Christian lives both foreign and native in the midst of dark Islam. A black girl exclaimed to me "O, your way is much better than ours. Think how Mr. — treats his wife. He consults her on all occasions and she has a part in all that he does. Do you think a Moslem would do that way?" Another silent influence that cannot be estimated is that of the Bible as it has been carried by colporteurs to the remote corners of the Sudan. Many are reading it of whom we know and there is good reason to believe that there are thousands of whom we do not know and we have the promise that cannot fail "My word shall not return unto Me void". Thus do we of this favored generation behold the fulfillment of the promise of Abraham, "I have blest Ishmael". To it all we would not forget to add the volume of prayer that is going up from every Christian land and especially from the members of our own United Presbyterian Church on whom God has placed the responsibility for the North Sudan.

Aulora R. McIntyre.

# THE W. G. M. S. CONVENTION

## ENTERTAINMENT OF DELEGATES

Mrs. W. J. Graham. 43 Binns Blvd., Columbus, Ohio, is chairman of the assignment committee for the 1932 W. G. M. S. Convention June 16-20. All delegates, visitors, Life Members, and Life Directors who desire lodging to be secured, are urged to send their names and addresses as soon as possible to Mrs. Graham.

Lodging and breakfast will be provided for regular delegates, missionaries, members of the Board and those taking part on the program. Life Members, Life Directors and visitors may be accommodated for lodging and breakfast for $1.25 per day in homes, or at the Seneca, Convention hotel, at rates published in the Magazine.

To reach the Convention Church, East Broad St. and Washington Ave., take High Street car at Union Station to State St., transfer to Oak St. car, ride to Washington Ave. and walk one block north.

Mrs. Graham urges guests to designate preference between hotel and home accommodations and price they are willing to pay.

## THE CONVENTION HOTEL

The Seneca Hotel, Grant Ave. and East Broad St., only two blocks west of the Convention Church, will provide entertainment for Life Members and visitors attending the 1932 W. G. M. S. Convention at Columbus, Ohio, June 16-20, at the following rates:

Single room, bath,
$2.00 and $2.50 per day.

Double room, bath,
$3.00 and $3.50 per day.

Suites for 2, parlor, bedroom, bath,
$2.50 per person.

Suites for 3, parlor, bedroom, bath,
$2.00 per person.

Suites for 4, parlor, two bedrooms, bath,
$2.50 per person.

Suites for 6, parlor, two bedrooms, bath
$2.00 per person.

The rate in the homes is $1.25 for lodging and breakfast.

Write Mrs. W. J. Graham, 43 Binns, Blvd., Chairman of Assignment Committee, for reservations.

## A MESSAGE FROM THE CONVENTION PRESIDENT,

## MRS. E. M. WALRATH, Everett, Wash.

The 1931 W. G. M. S. Convention closed, the members and visitors departed, and the ladies of Everett sat down to think about it all and agreed that entertaining the W. G. M. S. had been a blessed privilege and they would always have happy memories of the experience; even the thought of finance was a joy for Lo! There was a balance in the Presbyterial Convention fund!

We hope for you Xenia Presbyterial women the same rich experience.

Then directly, came the realization of duties at hand and plans to be made for the Convention of 1932 and as I write this message and spring is here and June draws near, I feel it has been a great privilege and joy to have had a part in this service for the Master.

If I were asked what I most desire for the W. G. M. S. of 1932, I would say, a great spiritual awakening. That we, as members, eliminate from our living everything contrary to God's will, come to know Christ, the Great Missionary, in a personal way, be filled with His Spirit and return to our societies consecrated anew by the power of God. That we may go back to our societies *missionary women.* May it never again be justly said of us that we are only "supporters of missionary work".

Is it not possible that by these troublous times and trying days through which we are passing, the Lord is endeavoring to bring His church again to her knees; teach His people dependence upon Him and the futility of working in our own strength? It is God's church, for he said "I will build my church and the gates of Hades shall not prevail against it." Therefore let us strive to be worthy servants.

Let us remember the promise in John 15:7, and so abide in Him that He may be able to grant all our petitions. We need then have no fear of lack of finance or personnel for He knows where the funds lie and where the lives are and we may have them if *we* meet the conditions.

God judgeth by the thoughts of our minds, the desires of our hearts and the sincerity of our living and regardeth not the condition, country or color. In His sight and love we are all equal and by His power we are all saved.

In this year of 1932 our country will make some very important decisions and we as Christian women of America having the privilege and thereby the impelling duty of franchise, may, in this, uphold the principles of right and justice, that prohibition for which we fought so long may be sustained; and we also have an obligation of prayer that God will place again a righteous God-fearing man in the White House.

Many hearts have been saddened by the loss of loved ones since the last Convention and the Women's Board by the loss of valuable workers, yet, as one said, "God makes no mistakes and He will raise up others to take their places." Here again we may help the Women's Board by our prayers for them in their service of love.

The theme of the Convention will be Romans 1:16 emphasizing the "Gospel of Christ as the Power of God."

I wish to express my sincere thanks to members of the executive committee and many others who have so sympathetically and willingly assisted in the arranging and planning for the W. G. M. S. Convention, and we are endeavoring to have as complete a program as possible appear in the May Magazine.

We are, I am sure, anticipating the pleasure of meeting friends made at other Conventions and new friends that will be made this year and best of all the privilege of seeing and knowing these girls and women who have given their lives to take the Gospel of Christ to those who have it not.

We covet your prayers for the further preparations for the meeting and for a spiritual blessing upon the Convention.

* * *

**EFFICIENCY**

Earnest in Purpose
Faithful in Service
Fervent in Spirit
Interested in Others
Constant in Attendance
Importunate in Prayer
Eager for Knowledge
Noble in Aims
Courageous in Undertakings
Yielding to Guidance.

## THE STANDARD OF EFFICIENCY

**By Miss R. Elizabeth Milligan.**

Almost thirty years ago, the Young People's Missionary Movement started out with the motto, "Pray, Study, Give." The Student Volunteers had for their watchword, "The Evangelization of the World in this Generation."

Much has been accomplished in these thirty years in educating the Church along the lines of Prayer and Study and Giving and yet the "evangelization of the world" is far from fulfillment. We have only begun to interest our churches in the great missionary enterprise, and there is just as much need of an aggressive campaign of missionary education as there ever was.

In the third point of our Standard of Efficiency we discussed the subject of *Prayer*. Other points have dealt with the subject of *Giving*. Our tenth point is on the subject of *Study*, and deals with the development of missionary *knowledge* and *intelligence*.

*Point X* (a) A Gain in Number of Womens Missionary Magazine Subscriptions, or "A Magazine in Every Home in the Congregation."

*The Womens Missionary Magazine* is the only distinctively adult missionary publication in our church. It is full to overflowing with the information that every intelligent United Presbyterian needs. We cannot hope to keep informed along denominational missionary lines unless we read denominational missionary literature. Every missionary society should record a gain each year until the goal, "A Magazine in Every Home in the Congregation", has been reached. This is an objective that should be planned for and made a success by every missionary society.

(b) A Mission Study Class Apart from the Society Program. School of Missions Recommended.

It is conceded that for the creation of intelligent missionary interest, the systematic study of missions furnishes the most practical and effective means.

A Mission Study Class is a group of people meeting together at given periods, apart from the missionary society program, to study and discuss the chapters of a mission study text book. A *bona fide* study class is one in which a *text book* is used. It should have one leader for all the meetings who at each meeting assigns the lesson to be prepared for the next meeting. Each member of the class should own a text book or have convenient access to one.

Why "Apart from the Society Program"? Often important matters of business, or items of the program require more time than was planned for, and thus the mission study class is crowded out. The ideal plan is to meet for mission study on a separate day, in consecutive weeks, making the intervals of study short enough to maintain interest throughout the whole book. But if this plan is not possible, then meet together for an hour of real mission study on the day of your regular meeting, adjourn your study class, and then carry out your society program; or hold your study class after the other meeting is adjourned. And remember, "This ONE thing I do".

School of Missions Recommended.

One of the things vital to the progress of the missionary cause is that the *whole church* should have an intelligent interest in, and devotion to the cause of missions. A School of Missions makes this possible. It is a practical plan for enlisting not only the women but the entire membership of the congregation in a campaign of missionary education. Each congregation should conduct such a school every year. There should be classes for all grades. They should be held in the church, one hour each week, for at least six consecutive weeks.

If prayerfully and enthusiastically carried out, a School of Missions should result in a greater interest in missions, and increased knowledge of our mission fields, a deeper realization of personal responsibility for the evangelization of the world, a deepening of the prayer life, enlarged gifts, and a consecration of life and service to Jesus Christ.

"The key to the situation in missionary giving, missionary interest and growth, is education."

# THE CHALLENGE OF OUR JUBILEE YEAR

## DEEPENING THE SPIRITUAL LIFE THROUGH MISSION STUDY AND PRAYER

By Mrs. William T. Lytle.

At this season of the year we are drawn very near to Jesus. It is the magnetism of the cross. Once again we picture Jesus about to depart forever from the earth. Once again we hear His parting message—"Go ye therefore, and make disciples of all the nations, . . . and lo, I am with you always, even unto the end of the world." Filled anew with the sense of His power and with an impulse to obey we would hasten to fulfill the last command of our Saviour. We turn to God's Word for further instructions, and find these words: "Tarry ye . . . until ye be clothed with power from on high." "Ye shall receive power, when the Holy Spirit is come upon you." As did the disciples of old, so must we today—in quiet obedience wait upon the Lord.

We are beginning to realize more and more the power of prayer in our lives. Through prayer alone new light is revealed; new courage is imparted; new zeal is awakened; a new understanding and a new unfolding of the way are opened before us.

Before we can be used by God there must be a conviction and a yielding of our lives to Him. This is brought about by earnest and fervent prayers. By the bending of our wills to the will of our Heavenly Father our lives become cleansed and purified.

Prayer should occupy an important place not only in the life of the individual, but also in the meetings of our missionary groups. Without God in our lives we shall have lived in vain. Without the presence of God in our missionary meetings the time spent will be useless. We must at all times keep ourselves in harmony with His divine will and humbly seek His leadership.

Without the power of prayer to sustain us the task we have to perform would be an overwhelming one. But through prayer we are given a direct contact with our Creator, and all of our faculties are so strengthened and renewed that we are able to rise up and carry on.

Many of us are willing to talk on a given topic, but few are willing to offer prayer publicly. May we urge that more time be given to the development of our prayer life in our missionary meetings. The use of the prayer cycle will prove a great help not only in stimulating and directing our prayer thoughts, but also in acquainting us with the personnel of our mission fields.

The missionary cause is dependent upon us. It cannot win out without us. But to work efficiently we must master the facts. We must acquire a knowledge of other races, of their habits and customs. Thus mission study groups are quite essential. It is said that three-fourths of our members never read missionary literature. Readers, somehow we must furnish this spiritual food for our groups. We must educate ourselves in the world's needs. If we would follow Jesus, we must seek and save the

lost sheep. We must acquire a clear vision of God's program for the world.

During the coming months let us deepen our own spiritual life by a closer contact with God in prayer, and by a new awakening of our powers through mission study, with the hope that through our efforts new avenues may be opened for the riches of heaven to come down upon the world.

* * *

## TALKING IT OVER

**By Miss Jennie B. Wallace, Sewickley, Pa.**

A little group of missionary women lingering over their tea-cups. A lull in the conversation. Then—"Those 'objectives' adopted by the 1930 convention—at Greensburg, you remember", spoke one, "I wonder how much attention is being paid to them."

"I have been thinking about them"; said another, "There is Number Two—'Use every means to lead each member of every society into active membership, with a deepening of the spiritual life through mission study and prayer.' What is there that we can do to help *our* society?"

"Yes; and our *church!*" chimed in another, 'Don't forget that standing rule of the W. G. M. S.—'Our first duty, to do our share as *members of the congregation.*' I know one woman who gives everything to the missionary society. 'My husband gives to the church, and that's enough,' she says. Does he, I wonder, give his full share and hers, too? And wouldn't she feel herself more a partner in the congregation's work if she gave of her own?"

"Giving", remarked another, "is 'doing our share' in one very important way. But besides that, as I look at it, whatever secures an 'active membership with deepened spiritual life' helps the whole congregation. As to plans for increasing membership, they are legion: bright, up-to-date programs; an occasional 'social tea'; calling promptly upon new members or prospective members of the congregation, inviting them and calling for them for at least the first meeting; a 'friendly committee', frequently changed, to visit absentees and non-members; a live literature secretary who herself reads the Magazine and the Church papers and can 'sell' them even to uninterested women."

"Exactly! 'My people perish for lack of knowledge' was true not only in Hosea's time; 'When we know, we care; when we care, we serve'. Get our women to read stories of what the Gospel is doing in the mission fields."

"Yes, and have a missionary now and then to *tell* these; not always a foreign missionary, either. Remember that 'Volunteers of America' officer we had once? She was thrilling!"

"We are talking about building up an active membership", spoke up a quiet little woman. "Are we forgetting the other part—'deepening the spiritual life'?"

"It might almost seem so, my dear; but will not growing interest in God's work in the world bring fuller appreciation of His love? Will it not open our eyes to the poor return we give for that love? Shall we not pray

the more earnestly for having learned?—But we must be going home now, and there are so many points we haven't mentioned: encouraging our pastor by regular church attendance of the entire family; keeping up family worship and, *of course,* the 'blessing' at meals; 'boosting' our church among ourselves and to outsiders; no end of ideas should occur to us. We must have another good talk soon. Goodbye!" "Goodbye!"

* * *

## CHRIST'S CHALLENGE TO FEAR

I find everywhere people afraid Christ is being defeated, that truth is perishing, that the kingdom of God is failing in the world. . . . Men do not want to see Christ defeated, they do not want him to fail, but they are afraid he is going to fail. And in that fear is the demonstration that their faith is not of the true mature quality. Our fears prove we are not believing as we should believe, and our failure in faith is due to what? Due to our imperfect knowledge of our Lord. It may be a dogmatic thing to say, but I say it with profound conviction, that all such fear is born of an inadequate understanding of the person of our Lord, of his power, who he really is, and what he really is. There is nothing we need today more than to get back to a contemplation of Christ himself.

Christianity is, in the last analysis, the religion of a person, and if the vision of the person becomes dim, whereas we are still loyal, loving, hoping to see him win, we are not sure he will; but when he is seen, and when the vision is clear before our eyes, though the storms sweep there is no room for panic.

Dr. G. Campbell Morgan, Quoted in *The Biblical Review.*

* * *

## QUESTIONNAIRE

1. What part did "Famine Orphans" play in the establishment of boarding schools in India?
2. Where in the United Presbyterian Church is a woman a Presbyterial Financial Agent?
3. What woman in India was a teacher of a Men's Training Class?
4. Who was our pioneer woman physician in India?
5. Which of our women physicians in India was recently decorated with the Kaiser-i-Hind Medal?
6. What is the infant mortality in India?
7. Why was a sick woman's bed set out in the street?
8. Why has the village church in India shown such progress?
9. Were these women "chaste lilies" or shrieking shrews?
10. How many women have found refuge in the "Home for Women"?
11. Where is it necessary to go to the homes to gather the audience for the missionary meeting?
12. Why may India be called "The Old Ladies Realm"?
13. What Synod invites two women to sit as consultative members?
14. A blanket of straw for the preacher—Where?
15. Plenty to eat but "nothing to wear"—Where?
16. She likes her picture in the Magazine—Who?

# Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

## A LITTLE LESSON IN ARITHMETIC

### ADD

Add to your faith, from day to day,
Knowledge and love, and you will then pray
As never before, for souls in need
Who look to you, as for help they plead.
Add to your love the patience strong
That will still keep on, though the way be long.
Add to the pennies, nickles, and dimes,
And make them ring the pleasantest chimes
As they send good news to the far off climes,
And to sad waifs here for happier times.
Add, and keep adding from day to day;
In the mission cause, 'tis the only way.

### SUBTRACT

Subtract from your heart each selfish aim,
Let your gift be brought in the Savior's name.
From the gold and silver subtract the dross,
Make the offering pure, for all else is loss;
Subtract all pride and all mere display
In the work for Christ, 'tis the only way,
And thus he blesses you day by day.

### MULTIPLY

The seed that is sown must be multiplied,
And scattered and scattered far and wide.
The workers here and in every land
Should be increased to a mighty band.
The homes for the desolate and sad
Should be multiplied, and the world made glad.
By the help of all is the word increased,
From the greatest down to the very least.
The helpers should multiply each day
In the world's great work, 'tis the only way.

### DIVIDE

Divide, divide what you call your own,
And share with those that have never known
The light and love and comfort true
That all your life has been given to you.
As freely as ye have received, then give,
For only by giving we truly live.
"Give a portion to seven, yea, even to eight"
In the Scripture word, and you must not wait
To see what somebody else will do;
Be quick to give what belongs to you;
Divide your time and money and all,
That you may answer the piteous call
That rings on the air from day to day;
Divide, yea, divide, 'tis the Christian way.

—Julia H. Johnston.

By permission, **Over Land and Sea.**

## THE NINETEEN THIRTY-TWO THANK OFFERING

For some time our church has been planning for the celebration of its seventy-fifth anniversary.

In addition to this great event the Women's General Missionary Society is arranging to observe the fiftieth anniversary of its organization, and 1933 will be the anniversary year.

God has blessed the work of the years and all want to express appropriately our gratitude to Him for giving us the opportunity of carrying the Light of Jesus Christ to needy places in our home land and to the four foreign fields in which our United Presbyterian church has established work.

One of the objectives for our Jubilee Year is—A devout expression of gratitude in gifts and service. Gifts and service are linked together. Very often we find it harder to express our gratitude by service than by gifts. Money is oftentimes the easier thing to give.

During the Jubilee year the members of our societies are asked to cultivate the spirit of gratitude to God for His blessings to the members of the Women's General Missionary Society and for the work accomplished by this splendid organization.

Our gratitude can be expressed in many different ways. Because the missionary society has been a real blessing in your life, your gratitude may be expressed by asking other women to enjoy these meetings with you. Sometimes these invitations must be repeated several times, but by your encouragement and help you can lead other women into a rich experience. Many a woman's interest in a congregation and in the work of His kingdom has been kindled by coming into the missionary society.

May we express our gratitude by service as well as by gifts. In this time of depression and anxiety we are all prone to think and talk of these conditions. We forget that God is our Father and has promised to supply all our needs.

Let us change our thoughts from our selfish desires to the many blessings He is giving us daily. As we do this our murmurings will be turned to praise. This is a splendid time to cultivate this spirit of gratitude and may we daily praise Him.

Praise has a large place in His word. We will have our hearts tuned to praise Him by reading these expressions of gratitude.

There is an old legend that two angels were sent to earth with two baskets, one to gather the requests of the people and the other the praises. When the day was over the basket of the angel that sought the requests was full, but that of the other was almost empty. In our cultivation of this spirit may the words of Paul be our motto "In everything give thanks".

He was not thinking of hearts that express their thanksgiving occasionly but of hearts so full of gratitude continually that their lives are expressing their joy in praise and thanksgiving. In our thought of self we so easily crowd out joy, gratitude and praise.

The Women's General Missionary Society will move forward as we turn our thoughts from self to Him who is our constant Companion, Provider and Protector.

As we count the blessings of the fifty years we have renewed reason to unite in one anthem of praise for the opportunities He has given the members to serve Him in the local congregations and societies.

Only eternity will reveal the joy that has come into the heart of multitudes by the knowledge of Jesus Christ as their personal Savior. In the great throng will be peoples of all races, redeemed by the blood of Jesus Christ.

One-fourth of our Thank Offering year is already past. May we at once turn our thoughts to the challenge of the year—A Devout Expression of Gratitude by Gifts and Service.

# Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers ofthe word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

## NEW YOUNG WOMEN'S SOCIETIES

Several new societies are in process of organizing if the literature sent on application was used to this end. Some congregations are realizing that it is essential to care for the girls just out of Junior society, probably in a new organization, in order to save their continued interest in missions. Such an organization requires guidance from some one but it will not be for long for girls soon grow up and go along very nicely by themselves. Of course a girl with a missionary-inclined mother has the advantage over the one whose mother is not vitally interested in the church and its work.

Philadelphia Presbyterial has reported its sixth new society thus far this year, The Reba Hunsberger Circle—13 members. President, Coral Morris. Further reference to this "fledgling" may be noted on another page of this number of the Magazine.

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## "OUR RIGHTS"

Liberty is a great word these days. The daily press can scarcely refrain from its constant use especially when restrictions on some illegalities are being stressed. The news boxed about usually has a word to say about liberty or getting ahead of the law. The cry is—"Liberty! liberty! Give us what we want!" But what is liberty? One says it is freedom of choice. Another puts it this way: "It is doing as I please." Still another says "It is doing as we ought to do."

In an article read, Robinson Crusoe was used to illustrate rights under different circumstances. First, when he lived alone on the island and again after Friday became his companion. In the former case, Robinson could go any place on the island, eat the food of his choice, sleep or rise,—all as he pleased. There was no one affected by his life. He lived alone. When Friday came, he still had rights, but with limitations. Friday had entered into equal privileges. There was no occasion for conflict so long as each respected the other's rights.

Our rights cease when they infringe on the rights of others. We grow weary of hearing people talk incessantly about standing for their rights, their liberty. In these days of lax law observance, those who insist on breaking all righteous laws are making pious assertions about the unjust restrictions on the poor and how they should be removed. As a matter of fact, they care as much about the poor as did Judas Iscariot when he remonstrated in the name of the poor on the waste of the precious ointment poured out by Mary in honor of Jesus. We are forced to believe that somewhat the same motive obtains today as in Judas' day—He carried the bag! In present day parlance we would say that they are after the gold and the greenbacks!

One's rights entail not only privi-

lege but responsibility. Crusoe's responsibility entered with Friday. After the Czar's rule in Russia had passed, one day an old man was seen walking down the center of one of the busiest streets in the capital city. He was apparently unconscious of danger and had never a thought or a care about how traffic was being held up. When a policeman finally stopped him and pointed out that the sidewalk was for pedestrians, the old man was unconvinced and stubborn and declared "I am going to walk where I please—We've got liberty now!"

True liberty is in Christ. When we are right, we will give others their rights. Self-interest is set aside. Love enters in. Then is it noted how so many are interfered with by wilful companions or neighbors who will have their way even though others are inconvenienced. The rights of a godly life companion are often trampled on by the godless partner. Many little, innocent children suffer at the hands of careless parents. It is easy for the little ones to accept Jesus but their early faith is likely to wither under the indifference or open hostility of their elders; yes, the inconsistencies of older people infringe on the rights of every child whose life they touch.

"No man liveth to himself and no man dieth to himself". We are our "brother's keeper" whether we will or not. The only liberty any Christian has is the liberty to do right,—right in the light of God's Word. "Know the truth and the truth shall make you free"—true liberty—. If Christians were more concerned about *being right* than *having rights*, the progress of the Kingdom of God on earth would doubtless be much hastened.

## A SILVER ANNIVERSARY

The King's Daughters' Missionary society of First Wilkinsburg church met Monday evening, February 8, in the Penn-Lincoln Hotel, to celebrate its twenty-fifth birthday.

Seventy-five guests and members were seated at tables which were placed around the four sides of the room so as to form a hollow square. Only the outside of the square was seated, places being laid for nineteen on each side.

In the center of the square was a large round table covered with a beautiful tea cloth. On this was placed a lovely silver bowl filled with red tulips. Four silver candle sticks with tall red tapers completed the decorations of this table. The other tables also had tall red candles in silver holders. Place cards and beautiful silver-backed programs added a further touch to the already attractive table.

Following the dinner, Bess Lucas, chairman of the evening, presented Frances Magill-King, the first president. Mrs. King brought to us a very clear picture of the group of girls that gathered at Mrs. M. M. Patterson's call twenty-five years ago and she urged us on to more loyal service.

Mrs. Coleman, our president, then offered greetings and expressed the joy of us all in the happy occasion, and our desire to be worthy of success in the good work so well established.

One item on the program, "Behind the Hotel Screen", left room for a guess. Our curiosity was finally satisfied; it proved to be—interesting items from the Minute book, presented in the form of a radio broadcast by the Committee and Dr. Young who acted as announcer.

Mrs. R. B. Robinson, who with Mrs. Schultz, assisted at the organization, gave us "A Forward Look", and spoke of our beautiful name, urging us to be worthy of it and to fill the next twenty-five years with loyal, consecrated effort. Mrs. J. C. Simmons led in the consecration service which was closed by Dr. Best.

Mrs. Christine Miller-Lucas and Miss Mary Austraw, accompanied by Miss Dorothy Miller, added much to the beauty of the evening's program

by their solos and duet. They are very welcome artists and their contribution of song was deeply appreciated.

### YOUNG WOMEN'S SPECIAL CORNER

It was quite a treat to visit one of our special workers recently although the occasion for being there was a sad one,—the funeral of the Rev. Albert S. Work, Superintendent of the school and plant. He will be much missed.

Mrs. Caroline Pollock as matron of the girls' dormitory, (most ably assisted by Miss Mae Beveridge who manages the culinary department and dining room preparation splendidly) is most efficient in her line. She presides with dignity over the eighty or so gathered three times a day in the dining-room. Incidentally, not all these are school girls,—nearly the whole staff of teachers is cared for, too, as well as the boys from the boys' dormitory.

With apparent ease, Mrs. Pollock supervises the girls in the rooming part of the building as well as in the social hall at study or play. She seems to take stock quickly in any situation and is ready to act at once if necessary or to bide her time if that seems wiser. Everything throughout the building moved with clocklike precision.

It is no small task to care for more than forty girls only a few of whom are of the age to graduate from high school. It requires a good stock of patience to deal with growing girls who are just learning *how* to keep their own rooms, the halls, the social room; just ask any mother who has one or two to guide!

The true foundation for happy living is being laid daily, thus throughout the school. This may be said as well of Ezel.

As the heading suggests, the purpose of this article is to acquaint societies with first hand information regarding one for whom they are financially responsible through the Y. W. Special fund.

Many fine things might be said about the teaching staff at both Ezel and Frenchburg, but must leave such comments to their sponsor, the Home secretary, Mrs. Wm. S. Cook.

It must be apparent to the other Y. W. Special workers why this personal note of Mrs. Pollock. She has been visited. None of the others has been seen at work! The opportunity to do so is coveted.

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# Methods

Very many societies are making their own year books. This gives liberty in construction not easily possible in printed form. Of course we always want to remember that if the program is *not printed,* it should be *mimeographed* so that *first class postage may not be necessary.*

Mrs. E. J. Graham of 6439 Paschall Ave., Philadelphia, Pa. has sent a copy of the program of the Rose Shereda Missionary Society of the Woodland church. The very attractive cover is hand-decorated, a white cover lined in black with conventional designs in pink and blue. Pink and yellow half-blown roses complete the design. Pink ribbon holds the pages in place.

Practically every program has a place for prayers—not prayer—for Rose Shereda whose name the society bears. In these prayers, the members of the society and the sick or possibly all the missionaries are remembered. Besides there are "Circle" prayers for the object of study. You will find other items of interest by looking over the program.

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The King's Daughters' of Brownlee Woods church, Youngstown, has

presented a neat booklet. The motto of the society is—"Christ First". Its aim is—"Upward Together". An unusual roll call topic is—"My wish". Of course the thought must relate to the society. What wish would you like to have come true of your society? Or, do you wish much outside of self?

An unusual statement coming at the close of nearly every program is—"Lest We Forget". This is followed by the name of one of the mission stations and possibly the name of one of the workers in that field. By this means, attention is called to both Home and Foreign fields.

The quiet hour has as its central theme Christ,—His love, patience, peace, friendship, prayerfulness, etc., as special topics.

A stewardship playlet entitled "Aunt Tillie Learns to Tithe" is to be given at one meeting. Mrs. H. C. McAuley, 2007 Everett Ave., Youngstown is a member of the program committee.

Some societies have come to the time when they can celebrate their "silver" anniversary. The King's Daughters' Missionary society of First Wilkinsburg, Pa., held such a celebration early in the year. Thinking that a copy of its souvenir program might be helpful to another society, a silver-backed folder has been placed in the Loan Department. In a separate article an account of this celebration has been given by one of the members of the society.

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The Helen Ferrier Circle of Hanover, Illinois, has invented a little game which it has offered for general use. It is to be played like "Authors". The suggestion is that it might be used in the social hour. The sample sent in is based on South Sudan, Nasser station. There are just four families or parts of families in this station so a complete book is quickly made. Squares of paper typed form the book. The thought of course is to gain familiarity with our stations, the misionaries and their work. The Prayer Cycle is given as the source of information. The hope in such a game is not only amusement but that a greater interest may be stimulated in the work and the workers and that the Kingdom may be advanced.

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Des Moines Presbyterial has sent in a couple of programs of annual meetings. One is built on the idea of a walled garden. Some of the designations follow:

The opening of the gates—Devotions by the president.

Message of United Presbyterian world garden—W. G. M. S. delegate's report.

Meditation among the trees—Quiet hour.

Garden's song birds—Music.

Golden rod—Offering.

Blossom and fruit time—Our roses—Y. W. M. S.; Our rosebuds—Juniors; Lilies—Temperance and Reform. There are many other interesting titles.

The other program is built on the idea of a highway.

Presbyterial highway opened—Devotions by president.

Arranging the tour—Business.

Highway improvement plans—Protecting the children—Junior Secretary; Guiding the youth—Y. W. Secretary; Traffic regulation—Temperance and Reform.

Wells by the wayside—Quiet Hour.

A highway in the desert—Missionary address.

Sharing expenses of journey—Offering.

Tourist tales—W. G. M. S. delegate.

Snap-shots—Resolution committee.

Do these suggestions give you a desire to know more about these novel programs? If so, you may have the loan of them for a limited period; or perhaps you would like to go to the correspondent, Miss Helen Lackey, Carlisle, Iowa.

# Foreign Missions

MRS. H. C. CAMPBELL, Secretary,
Columbia Hospital, Penn and West Sts., Wilkinsburg, Pa.

## INDIA

You will be glad to know that we have had a cable announcing the safe arrival of Mrs. Chambers and Miss Elizabeth McConnell at Bombay. Needless to say Mrs. Chambers had a glad welcome from her husband and all who knew her; and that Miss McConnell, too, was received with open arms for two reasons: because she is so badly needed in India and also because she has made such a favorable impression on all who met her. The early part of their journey was most delightful and we are just hoping that the latter part, after they had to change steamers, was equally comfortable. At any rate the Lord took them safely to their desired haven in answer to the prayers of all who were interested.

A cable has just been received by the Foreign Board and forwarded to us notifying us that Miss Evva Hartig had been appointed to take charge of the Jhelum Hospital and asking that this information be forwarded to her by cable. It appears the Locating Committee had written her a letter informing her of the action but the letter had been returned to the Mission—probably for lack of the correct address. The Mission also wants to know the probable time of her arrival in India as quite a number of our workers are leaving for furlough in this month of March. Miss Hartig thinks that her post-graduate work in the London hospitals has been of inestimable value to her, for which we are very glad and thankful.

Your prayers are needed on behalf of Mrs. W. T. Anderson and family in the double bereavement that has come to them. Since we wrote our previous article in the Magazine giving you the sad story of Dr. Anderson's death, word has come to us of the sudden and unexpected death of Dr. and Mrs. Anderson's son, Maurice. Since the Foreign Board was unable to send him, he went out as a foreign missionary with his bride to the work of the Reformed Presbyterian Church in India. He was out in a truck, accompanied by some natives. As they had to go over a very bad piece of road, they took a mattock along and when the road was just impassable they took out the mattock and levelled it up so they could get through. There was also a gun in the back part of the truck, which was something very unusual. Upon completing the repairs on the road, the mattock was thrown into the truck and struck the gun, which discharged full into Maurice's side. He lost no time in administering first aid and then, since none of the natives could drive, he himself drove to the nearest hospital, arriving about four o'clock in the afternoon. Owing to a series of circumstances, no surgeon was able to reach him until late in the evening. He was then past hope and died early in the morning. Father and son would meet together before the Throne. Maurice's young wife bravely determines to stay in India and continue the work for which she and Maurice had enlisted together. Pray for her, that the promise of the Father to the widow may be richly fulfilled in her experience; and for Mrs. Anderson that the loss of her son, so young and so vigorous, and her husband together may not be more than she will be given grace to bear. "Be ye also ready for ye know not when the Son of Man cometh."

A letter from Miss Vida Graham says that she is now in charge of the Avalon High School for Girls, taking it over from Miss Laing, but they have given her as assistants Miss Willa Ramsey and Miss Marion Peterson.

Miss Peterson, you know, is one of our new girls and Miss Graham says she is a fine worker and has taken hold of things so well you would think she was an old hand at the business. She is very valuable in English and language, having taught English and French at home; this is a great help in the work in India. Miss Ramsey has taken over the dormitory life of the girls, which is so important and for which we all entreat your prayers. A great deal of sickness has prevailed in the School, especially a stubborn type of malaria. The Seniors especially could ill afford to miss the

A LITTLE PUNJABI GIRL AND HER JUNIOR EXHIBIT DOLL

time necessary. . . . Great efforts are being made to get connection with the city water system before the hot season comes in. The main comes right down past the School so there is no reason why they should not have it except that it is hard to get in touch with the right persons. They could have fine vegetables in the garden, which is so helpful in the School, if they had plenty of water.

The reports we have from India say that Miss Emma Dean Anderson concelled her sailing arrangements. She was to have left in March and travelled with Dr. Faith Reed and that party through the Holy Land, but with her usual self-sacrificing disposition—as soon as Miss Zink was called from labor to reward—Miss Anderson changed her plans. An item in the United Presbyterian recently gave an American address for her so we are presuming and hoping it is true that she is coming home on furlough although she may not be starting at the same time with the others. She has now been fifty years a missionary. We are all anxious to see her and hope she will get here in time for our Convention in June. .

The work on the new hospital in Sialkot is progressing. Are you not all pleased with the picture in the Magazine and delighted to see what a beautiful building it is going to be? We are anxiously awaiting the arrival of the plans and specifications for the Mrs. W. B. Anderson Chapel. We hope it will be worthy of the Saviour Whose death and resurrection it typifies and of the beautiful, spiritually-minded woman whose memory it is to perpetuate.

The exchange rates are very much in the favor of the misisonaries at this time so any of you that have any money to send, much or little, get it to Mrs. Hill as quickly as possible before the exchange drops again to the other side of the equation.

Under date of February 17th the Foreign Board wrote us: "In the shipment which left New York January 25th on the S.S. Kabinga there was a package of dolls for Miss Dora B. Whitely, Pasrur, India to be used in connection with her work there. These were donated by the Eltekeh Class of Sherwood United Presbyterian Church, Philadelphia, Pa., Mrs. H. A. Fritschman, 2614 Hirst Terrace, Oakmont, Upper Darby, Pa., being the teacher." Nothing that is sent from America brings quite so much happiness to the children in any of our mission schools as these wonderful dolls and our missionaries find them most useful also as they seek to

GIRLS IN PRESSLEY MEMORIAL INSTITUTE, ASSIUT, EGYPT
with Christmas Dolls sent from New Brighton, Pa.

Cut furnished from Mrs. George Moore Memorial Fund.

teach mothers as well as children. We are sure that these donors will receive a hearty letter of thanks from our Pasrur missionaries.

## EGYPT

A letter received from Miss Anna Y. Thompson this week, written by her own own hand, was very greatly appreciated. She was able to walk on the veranda by herself, to take a ride in a car to a meeting, at which she led in prayer, and to return home feeling none the worse. Here again the Lord has heard and answered our prayers.

Mrs. Coventry was in the Tanta Hospital, having been there for three weeks at the time Miss Thompson was writing. Pray that the Lord will plan relief for Mrs. Coventry from the long strain under which she has been laboring and that she may be thoroughly rested to come on furlough to the home land.

So far as we know, the health of all our Egyptian missionaries is good with the exception of those noted.

## THE SUDAN

A recent letter from Miss Ruth Parks expressed her pleasure and appreciation of the opportunity of studying the language in the American University at Cairo. She is happy in being located with the young ladies of Mrs. Coventry's household but she is very anxious to get the language as quickly as possible so as to get back to her beloved work in Khartum North. She will be gladly welcomed upon her return to the School where she is so badly needed.

The report of the work of the Bible Women in the Sudan is most encouraging. There are more requests for teachers than they are able to supply. Some public confessions are being made and a few are asking the government for permission to be baptized, knowing all the sacrifices it will entail upon them if their friends are opposed to it, as they usually are. Pray that these new converts may be given courage to stand firm for Jesus Christ. We in Christian lands little realize what it cost the people in heathen lands to

turn aside from the faith of their fathers and take up this new religion.

## PRAY

Pray the Lord that through a special outpouring of the Holy Spirit the women at ease in our Church may be aroused and inspired spiritually, that they may enlist themselves in the various organizations of work for women at home and abroad. Thousands of years ago the prophet Isaiah made this appeal to the women of Israel: "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the ingathering shall not come. Tremble ye women that are at ease; be troubled, ye careless ones. . . . Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Then, when the Spirit has been poured upon us, "Justice shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting places. . . . Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

Figure out for yourselves what the women and Juniors are able to do, through the Spirit, for the upbuilding of the Kingdom and add to that what could be done by the number of careless women that are in the church. Oh, let us pray that the Spirit of which Isaiah prophesied shall be poured out, that the women who are careless and indifferent shall be brought to realize their own need of salvation through faith in Jesus Christ and their responsibility to send the Gospel, as He has commanded, to the uttermost parts of the earth. Only as more take hold of the work at home and abroad can we hope to realize the propitious results portrayed by Isaiah: "Blessed are ye that *sow beside all waters.*" Pray, Oh pray, for that outpouring of which Isaiah spoke so many centuries ago: that the Lord in His wisdom will stir up the careless women in the Church so that they, too, shall be enlisted in the cause of salvation for the whole world —at home and abroad. If the women in all the homes were consecrated Christians, the rest of the family would be greatly impressed and won over to the Master's side; the number of tithe-payers would be increased; there would be many more family altars and the membership in our missionary societies would increase more rapidly. Do not, oh, do not let the women of the Church flatter themselves that they have no responsibility in the present condition of affairs.

Pray that the Comforter may enter homes where death has claimed the dear ones. Pray that the Spirit may descend in great power upon men and women alike throughout the whole Church so that the Lord may not be able to say: "Ye have robbed me in tithes and offerings" but that the offerings may be poured into the treasury in such fashion that every Board shall be able to close the year without a deficit. Thank Him and praise His name for answered prayers, for unexpected gifts, for the wonderful evidences of the saving power of the Spirit.

**(Mrs. Campbell has been confined to bed for several weeks with an attack of Influenza. These pages, as well as the pages in last month's issue, were dictated as she lay in her hospital bed. When these pages were written she was improving. We are sure that all readers of the Magazine often remember before the Throne this devoted worker who has been a sufferer for more than a year.—Editor)**

# Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

A letter from Mrs. Tillie Johnson tells "When I go to the mission at Miller's Ferry I see many things I am sure would be of interest to the church and that it would be pleased to know. We are all busy preparing to send our exhibit to Columbus and making gifts for the foreign juniors. One of my boys—52 years of age—spent a long while with us last week. He is the father of seven children, an elder in our church at Arlington, attends Sabbath and week.day services faithfully and leads a most exemplary life. You can imagine what a joy it is to me to see the seed sown so many years ago producing such good fruit. I taught him from the second grade up.

"I have a Bible class of over 25 which meets in my home weekly. A former mission teacher in a Presbyterian mission in Mississippi—white—teaches the Bible lesson and she does it most impressively. We discuss other items also—what women owe Christianity, keeping the Fourth commandment as we should, etc. We get so interested, the one hour lengthens to almost two."

There are three cases of tuberculosis being cared for in Jubilee Hospital at present. A special nurse is required to care for these cases as she must not nurse any other patients. A request came that an additional registered nurse be employed, and some additional equipment be purchased, in order that Jubilee can be on the accredited list of hospitals and the girls graduated from her training school can be registered nurses. Those interested in caring for the sick and afflicted take notice and make contributions as large as possible.

Mrs. Betty Taylor Groves is recovering from her serious operation and is back as matron of girls at Arlington mission. She says the place of the incision stings when she is on her feet too long, otherwise she is making a good recovery. Her experience has made her much more sympathetic and says she will never forget to pray for those who are sick and suffering.

You may remember that two years ago the school work at Townsville was handed over to the county. The county made no provision for a sewing teacher and at the earnest request of the community folks, the Women's Board consented to employ a teacher in a branch which is so much needed. The report is that the girls are making dresses, aprons, household articles, and are doing fine work when conditions there are taken into consideration. Friends in Ohio, Pennsylvania, New York and Illinois have helped them and their help has been appreciated. The teacher concludes with "I shall pray for these good people and ask that they will pray for me in my work."

## CAMDEN, ALA.

I wish to report that the work is going on here as usual. The enrollment is large, and the attendance has been good throughout the winter.

We haven't had much winter, and now the trees and grass are beginning to look green, and the birds to sing, so that we feel spring is near.

Last year, this time, the Red Cross was feeding a large number of people in this community, but this year everybody seems to have plenty to eat, although there is but a very little money in circulation.

We have been trying to raise our quota on the Budget, but I am much afraid that we shall not reach our goal for the first time since we have been here.

The health of the workers and students is good, and has been during the whole term. We have had only one case of serious illness in the school.

The sewing teacher is arranging

for an exhibit at the meeting of the W. G. M. S. at Columbus.

W. G. Wilson.

## PRAIRIE, ALA.

The Farmers' Conference was held at our place on the 5th of this month. It was well attended. Leading men and women, white and colored, addressed the conference on the subject of, "A Safe Farming Program for 1932." Throughout the conference there was reflected the Christ spirit, and one was made to feel that God is a very important partner in the business of farming. During the evening program twelve young people competed in an oratorical contest, dealing with the problems of the farm.

Thanks to those who have sent us books and magazines, we have had more extra reading done in the school this year than ever before. It is our aim to have every child above the 3rd grade to read at least one book this term besides his text books. The smaller children are reading Bible stories.

I believe I have not said anything this year about the activities of the different groups at work here. Our Women's Missionary Society is working out some plans which were suggested by Mrs. C. H. Johnson. They have enlisted the help of the Young Women and are busy working on their project in the sewing room.

Mrs. Perkins has taken Miss Bradford's place with the Juniors. I am sure she will do her best to keep that very important work up to the standard set by her predecessor. She was trained at Miller's Ferry under Dr. and Mrs. C. H. Johnson and has been in the work here ever since.

The Y. P. C. U. has, during the past few years, had a very small enrollment. That is because some of those who should be members go out of the community to finish high school or go off somewhere to work. The few who are here have been very faithful to the work this year under the leadership of Miss Hope Edwards. Mr. F. L. Bennett, who has been for several years superintendent of our Sabbath School, is well again after a long illness. Prof. Rivers has been acting in his stead. The Mothers' Club is as active as usual. The Sabbath School and prayer meetings have been well attended. Dr. Johnson, our pastor, has been very dutiful and merits the love of all his membership for the personal and helpful interest that he takes in every one.

Our letter is always accompanied with thoughts of sympathy for, and interest in all of our fellow workers in Christ Jesus.

Wm. Peters.

## MILLER'S FERRY

The annual Week of Prayer was held January 17-24 under the charge of Dr. C. H. Johnson of Birmingham assisted by Rev. S. F. Kingston of Selma. The services, held twice a day, were well attended and the messages brought were helpful to all. Twenty-one persons confessed Christ. The communion service was observed on Sabbath, January 24.

On Sabbath, January 31, the faculty conducted a service of music and addresses. Two weeks later students conducted a similar service after the Sabbath School hour.

Health on the whole, has been good. Due to prompt action on the part of the Superintendent, all serious illnesses have been averted. One girl who was badly scalded is able to be in school again. A girl in the ninth grade has had to drop out of school because of failing eyesight which threatens to result in total blindness.

The ideal weather has been a help to our poor people who, while they have had plenty to eat, have not had sufficient clothing. Many of the children have come to school without wraps and in their bare feet. We extend our heartfelt thanks to the friends who have helped us in this situation by sending clothing, and shoes, and candy, and toys, that brought cheer to so many at Christmas time.

The Mothers' Club is much interested in school work. An opportunity

is being given these women to study the common school branches. The mothers are very much interested in the Bible lesson that is brought to them at each meeting by Mrs. L. M. Smith. Besides memory work a study of the Gospel of John has been followed.

The Extension classes under the direction of Prof. M. J. Whitley of State Teachers' College, Montgomery meet monthly. These classes are attended by some of our U. P. Mission teachers, by teachers of the Lutheran schools and by county teachers.

The Annual Farm and Farm Women's Conference of Miller's Ferry convened February 9. Dinner was served to over two hundred guests. Speakers of note brought a helpful program. Miss Dorothy Saunders, Nutritionist for Red Cross, outlined a correct diet that will prevent pellagra.

This conference was the third in a series of five to be held this month in this county under the auspices of Co-operative Extension Work in Agriculture and Home Economics, of the state of Alabama. There was on display products of farm and home-canned fruits, meats and vegetables.

Prof. and Mrs. Simpson and family made a hurried trip to Kingston, Tenn., called there by the serious illness and death of Mrs. Simpson's father. All friends of the family extend their deepest sympathy to them in the loss of their dear one. The Farmers' Conference at Miller's Ferry, then in session, sent a telegram of condolence and the Faculty of Miller's Ferry School sent a floral tribute.

(The Secretary adds her sympathy and commends Mrs. Simpson to Him Who makes no mistakes and Who does not afflict willingly).

# Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

## WHO ARE THE MESQUAKIES?

The Mesquakies are of the Fox branch of the Sac and Fox Nation. They are undoubtedly of Algonquin origin. During the Black Hawk War this tribe refused to fight against the white people. These are the Indians to whom our friends, Rev. and Mrs. R. G. Smith of Tama, Iowa, minister.

## WOULD YOU BE AT CHURCH?

Some of the Indians who attend the Simnasho Church have long distances to travel in order to reach the place of worship. During the winter the weather is inclement, and the roads are almost impassable except to saddle horses. Then, too, before most of them can start for church some member of the family is obliged to start out on foot to locate the band of horses which runs at large on the open range, drive them to the corral and catch those they intend to use. This may take considerable time and effort and usually means long treks over the hills.

Besides this difficulty in preparation for church-going, there are counter attractions that lure those who are turning their faces toward the church. It may be the Shakers or Feathers are having a meeting at some home. Food will be provided there and it affords an opportunity to lie around and eat free food for two or three days or even longer. For many this temptation is irresistible.

Think of the Christian Indians and the difficulties of their church attendance. Put yourself in their place!

## WHEN THEY ARE OLD

Did you ever stop to think that one of the evidences of the presence of Christ in the life is the care and thought for the aged and the infirm?

Poor old Dick Powyowit, who has a thoughtless son, still lies helpless upon his bed as the result of a stroke

last spring. Our missionary and his good wife have been attending to the temporal, as well as the spiritual needs of poor old Dick and his wife. Whether it is wood to be chopped or water to be carried, the ministry is done in loving kindness.

The missionaries tell us in their visits amongst the Indians they see how little the Indians care for their old people. They let them live alone, do little for them, and when they are sick leave them to die, or the medicine men by their wicked practices tell them how to help them die. The neglect of the old folks shows how far they are from the Christian faith and practice.

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## AN INDIAN POETESS WROTE:

"My race yet lives, it shall not die—
It has a mission to all the earth—
And will the conqu'r only heed,
My race shall prove its sterling worth.

Unchain the Red Man, make him free
To struggle and to claim his own.
The world will find beneath his skin,
Staunch human flesh, good blood and bone.

Give freedom to the Red Man's mind,
Provide the tools with which to hew,
To carve his way as other men,
And then my race shall live anew."

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## "I WAS LIKE THAT"

**By Rev. Arthur Petrie**

In the January number of *The Womens Missionary Magazine,* there appeared a picture of an Indian woman of Warm Springs Indian Mission. With the picture there was an excellent article about this woman. This article is just a little follow up on that one. Yesterday, Sabbath, the children of my home were looking out of the Mission home window. I overheard them saying: "There is an old woman sitting at the door of the church." It was a bright sunny afternoon, and while there was a fire burning in the stove in the church, yet she wanted the sunshine outside. She was waiting for service to commence. I went over to greet the Indian woman, and to ask her name, as I had not seen her out before. She told me her name was Susan Papaluit! I was delighted to meet her, and at once returned to my study for the January number of the Magazine. I took it over to her, and showed her her own picture in it. She was delighted, and at once showed it to another old Indian woman sitting with her. She was telling the other all about it.

We went into the church for the afternoon service. My sermon was on the woman of Samaria, as found in John 4. Since the Indians have no Bible of their own I made it a point to be as Scriptural as possible telling the story, and expounding it. I noticed Susan Papaluit sitting as straight upright as she could, keen eyed, taking it all in, yet not looking at me very much. After the service, she was again outside waiting for the man who brought her to take her home. I again went to her for a few words. She said to me without my having made any reference to the service: "I was glad you spoke on the woman. I used to be like that. I was bad like that." I at once thought of the power of the Gospel. She could speak of her sin as past. It made all the difference that she could say, "I used to be like that. I was bad like that." All is changed now. I had not recalled that she used to travel with a circus, and in my sermon such a thought never entered my mind. But how penetrating is the Word of God. It brought the past to mind, but like the woman of Samaria, Susan found in Christ the Savior of the world, yes, and of her own soul. But think of her attendance at the church service! She is crippled with rheumatism, yet she comes when she can. She has to be brought. How many with better privileges are as faithful?

# Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR SOCIETY THIRD CHURCH, NEW CASTLE, PA.

Cut furnished from Mrs. George Moore Memorial Fund.

We are very much pleased to present to you this month the above picture of the Junior Society of the Third Church, New Castle, Pa. The Superintendent of this society is Miss Sue Piatt. The Manager, Oliver Theophilus. Mrs. S. B. Copeland, wife of Rev. S. B. Copeland, the pastor of the Third Church writes as follows about the work done by this most active and interesting society:

"You might be interested in the Junior Society of the Third Church, New Castle. A very unusual boy, Oliver Theophilus, spends most of his time on the work. He stages pageants, puts on temperance programs, attendance contests, etc., and keeps a record of all work done. The attendance ranges from 80 to 285, varying with the programs. He always has some goal to work toward. The majority of the children are 12 or under, but he and a few others over 12 have stuck by the work, and have surely made it an outstanding part of our church work. Parents visit constantly. One special day was Recruiting Day. Oliver had the members of the society come at two o'clock Sabbath afternoon. He had prayer with them and sent them out two by two to get new members. At 2:45 the regular meeting began with 30 new recruits.

"A picture was taken last summer on a Saturday afternoon which gives a slight idea of the society, though not nearly so many were present as attend the regular Sabbath meetings."

It is most inspiring and encouraging to know that such a work as this is being done by one of our Junior Societies. Unlimited opportunities for accomplishing great good await every Junior Leader who perseveres in the work through faith and prayer.

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A conference of the Junior Workers of Butler Presbyterial was held in Butler, Pa., in February. The meeting was well attended, interesting and helpful. The Annual Rally of the Junior Societies of this Presbyterial is held this month. We hope to have a report of this later.

The Annual meeting of the Philadelphia Junior Workers' Association was held March 22. Dinner was served and there was a special speak-

er on Junior Work. This is the second dinner-conference. This plan has been most successful in bringing about a closer fellowship among Junior Workers.

### NEW SOCIETIES

The following new societies have been reported:

Evans City, Pa. Mrs. Eleanor Bloom, Superintendent.

Conneaut Lake, Pa. 17 members. Mrs. S. G. Burd, Superintendent.

Putnam, New York. Mrs. J. S. Vance, Superintendent.

Drexel Hill, Philadelphia, Pa. Mrs. N. F. Janneson, Superintendent.

1st Church, Cleveland, Ohio.

Lisbon, Ohio. Mrs. William S. Best, Superintendent.

West Sunbury, Pa. 33 members. Mrs. H. M. Black, Superintendent.

# Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

### FACTS AND FIGURES ON THE SUCCESS OF PROHIBITION

Under the above heading, *The Voice* published by the Board of Temperance of the Methodist Episcopal Church gives some outstanding accomplishments of the prohibition law in a period of trial of a little over a decade. A few of the most striking items are reprinted for your information and encouragement, together with the source of the statement.

Twenty-two states strengthened, twenty states retained, and only five states repealed their enforcement laws.—Mrs. Ella M. Boole, President of the W. C. T. U.

Arrests for drunkedness per 100,000 population in various cities of the world are as follows: Stockholm, 182; Glasgow, 169; Liverpool, 55; London, 50; Paris, 47; Toronto and Montreal, under Government sale, 88 and 63 respectively; New York, UNDER POORLY ENFORCED PROHIBITION, 18.—Current History Magazine.

"There is probably no one factor which would more quickly bring a business panic and a period of unemployment than the nullification by legislation of prohibition and the return of the saloon."—Rodger Babson.

"As a matter of fact, in recent income tax prosecutions against a number of organized gangsters, it was developed that on an average not more than 20 per cent of their income came from liquor traffic, and that this percentage has been diminished, recent reports indicate."—Attorney General of the United States.

With the coming of national prohibition, the ice cream industry increased its number of employees 95 per cent; while its output was worth 281 per cent more than it had been under prohibition.—U. S. Statistical Abstract, 1930.

An American bricklayer receives as much for an eight-hour day as a London bricklayer receives in twenty-eight hours, or a Paris bricklayer in eighty hours. AND PARIS AND LONDON DO NOT HAVE PROHIBITION.—Thomas J. Wertenbaker, Princeton University, in Current History, October, 1930.

Today there are 123,979 gasoline filling stations in the country. The saloons and the filling stations would not have been possible together.—Bureau of the Census.

In 1929, the states received $713,761,000 more revenue from gasoline and automobile registration than they did in 1919. This would have been impossible had we continued to waste two and a half billions each year upon drink.—Bureau of Public Roads, Dept. of Agriculture.

To produce the 212.5 pounds of milk, the per capita annual increase in its use since prohibition, 2,500,000,000 more pounds of grain are required than were used in the brewing and distilling industries in 1917.—Louis J. Tabor, Master National Grange.

The United States, with 26,501,443 automobiles—over one to every five persons—has three times as many as the rest of the world combined.—World Almanac, 1931. Twenty-six million reasons for prohibition!

A recent census of Federal prisoners showed that while 1,800 were incarcerated under the national prohibition act, there were 2,700 incarcerated for violation of the Harrison Narcotic Act. Why not some "Crusaders" for the repeal of the narcotic act?—Attorney General of the United States before the Committee on Appropriations of the House, Dec. 2, 1930.

During the year ending June 30, 1930, the expenditures of the Federal Government in enforcing the prohibition law through civil and criminal proceedings was 1.03 per cent of its total expenditures for all purposes.—Report of National Committee on Law Observance and Enforcement. No. 12.

With but seven per cent of the world's population, the United States consumes 56 per cent of its rubber, 21 per cent of its sugar, 72 per cent of its milk, 36 per cent of its pig iron and 69 per cent of its crude petroleum. Not a bad record even with prohibition.—Thomas J. Wertenbaker, Princeton University, in Current History, October, 1930.

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These pertinent items and many others are available in the leaflet entitled "Facts and Figures On The Success Of Prohibition." Send for as many as you can distribute to the Temperance and Reform Department, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

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# Bible Readings

501. Matt. 24:35.
502. Psa. 119:105.
503. 2 Tim. 3:15.
504. Eph. 6:11,12.
505. Dan. 12:3.
506. Dan. 12:2.
507. Lev. 25:4.
508. Jer. 25:11.
509. Heb. 9:27,28.
510. John 3:19.
511. Where is it stated that the word which Jesus spoke shall judge one in the last day?
512. Where are we told that the word is in mouth and heart and to be obeyed?
513. Where does the psalmist proclaim God's word sweeter than honey?
514. Where does he declare for the word rather than gold?
515. Where is the word called a light to the feet?
516. Where recorded that the psalmist desired to meditate on the word and not sleep?
517. What proof in King Josiah's reign that the cause of Israel's apostasy was disregard of God's word?
518. Which prophet spoke of Christ as "the desire of all nations"?
519. What glorious person did the prophet speak of as "The Branch"?
520. Where in the Bible is found the first assurance of the overthrow of Satan?

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# Life Members

## SENIOR LIFE MEMBERS

**$25.00 each.**

**(Continued)**

371. Mrs. Rachel Tracey Seiver, Beverly Hills, Calif. By Ida Woods.
372. Mrs. Madge Dickey, Jamestown, Pa. By W. M. S.
373. Mrs. Robert Dalzell, Pittsburgh, Pa.
374. Ola K. Bontrager, Pittsburgh, Pa.
375. Mrs. Glen Seaton, Little York, Ill. By Mary Seaton and Mrs. Stewart Seaton.

# Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

## A MESSAGE TO PRESBYTERIAL SECRETARIES OF LITERATURE

We have come to that time in the year when many of the Presbyterials are holding their annual meetings. I would like to urge the Presbyterial Literature Secretaries to begin early to arrange for a worth-while display of literature at the coming Presbyterial meeting.

If you have not a copy of "Hints to Presbyterial Secretaries of Literature", "Suggestions to Literature Secretaries of Congregational Societies", and the "Catalogue", order them immediately from our headquarters, as given at top of this page, sending 1½ or 2 cents for postage. Study these literature leaflets carefully and become perfectly familiar with your duties. Then take your catalogue, and with your Program Calendar, which you can secure for 5 cents from **The Womens Missionary Magazine**, Xenia, Ohio, make out a list of the supplies you feel you can dispose of at your Presbyterial meeting, selecting those that seem to fit into the lessons and studies of the coming year's program. Also make a list of the leaflets that missionary societies need for carrying on the business of the society. Study the notes on the Literature pages of the Magazines beginning with the January number. Also the notes on the **Standard of Efficiency**, beginning with the December Magazine. These will all aid you in deciding what literature you should call to the attention of the women of your Presbyterial. Ask for fifteen minutes or a half-hour on the program and try to impress on your audience the importance of the literature to increase knowledge and create interest in the missionary work of our Church.

The coming annual convention marks the end of forty years of service for the Literature Department. Will you not try to help us make the fortieth annual report the best of all the years?

## MISSION STUDY

The subject of the Home Mission Study Course the coming year will be the American Indian. The name of the adult book is "**Facing the Future in Indian Missions.**" It is priced $1.00 in cloth, 60 cents in paper. It is in two parts:—

Part 1—A Social Outlook on Indian Missions, by Lewis Meriam.

Part 2—The Church and the Indian, by George Hinman.

The title of the junior book is "**Many Moons Ago and Now**", by Katherine E. Gladfelter. This is a book for leaders and includes the methods for leaders. The price in 75 cents per copy.

The above Home Mission books will not be for sale in our office until a later date.

We wish to make the following announcement concerning the price of "Rainbow Empire" in addition to that made in the March Magazine:—

**Rainbow Empire**—one to four copies sent to one address, 70 cents per copy postpaid; five or more copies sent to one address, 65 cents per copy postpaid. The books will be for sale in our office at address given at the top of this page; at the Foreign Board office in Philadelphia. and at the headquarters of the Board of Education and Young People's Work in Chicago. Books called for personally at any one of the three depositories, 65 cents per copy. There will be a "How to Use", but it will not be ready until a later date, when announcement will be made on this page.

It has been decided to name for the foreign study for Juniors, our own book, "The UP Trail". Price 40 cents. Further plans for this study will appear in a later issue.

## PRAYER CYCLE

In planning the programs in the local missionary societies be sure to make a place on each program for the Prayer Cycle. In a letter received recently, we learned of a congregation in which the Women's and Young Women's societies both use the Prayer Cycle at all their meetings. The women have one person appointed to lead the devotional service and another to conduct a Prayer Cycle service on the subject for the meeting. This sounds like a good plan. Others might try it.

Send for your Prayer Cycles now—one for each member and one for the society. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

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Sample copies of *The Womens Missionary Magazine* are being sent to all Presbyterial Literature Secretaries prior to the Spring meetings. May we ask that a special effort be made to secure new subscriptions and renewals.

# Tributes

### MRS. MURDOCH MACMILLAN
### MRS. WALTER WILSON
### MRS. ARMINA FELT

We, the members of the Women's Missionary Society of the Providence, R. I. Church, desire to pay loving tribute to the memory of three of our loyal members who have been called to their reward, recently.

August 25, 1931, Mrs. Murdoch MacMillan, a charter member of our congregation and of our Society was called home. We, indeed, give thanks for this dear friend and sister in Christ. Almost to the last, she but rarely missed a meeting of the society, considering it her duty and privilege as a Christian to attend. By her earnest prayers and her gifts, she has encouraged our hearts and strengthened our faith as she helped to extend the Kingdom of the Saviour, she so earnestly loved.

December 12, 1931, Mrs. Walter Wilson, the wife of one of our elders passed away. Though not privileged often to attend our meetings, her heart was with us and she helped sustain the work. She loved the House of God and the place of prayer. Through a long illness she was wonderfully upheld and came to the end of life with an unfaltering trust in her Saviour.

January 4, 1932, Mrs. Armina Felt, the twin-sister of Mrs. MacMillan joined her in the Heavenly Home. They were lovely and pleasant in their lives and in death were divided by but a few months.

Mrs. Felt found her greatest joy in her Master's service. The fervor of her prayers for the coming of the Kingdom revealed the depth of longing which she possessed.

These dear friends had lived past the alloted three score and ten. Their Home going is a challenge to the younger women to fill the gaps and by the example of their earnest consecration renew our vows to the Lord.

Mrs. Geo. Beaumont,
Mrs. James Hannah,
Mrs. William Brown.

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### MRS. MARY McKINNIE

The W. M. S. of the U. P. church of Sterling, Kansas, pays this tribute of love to the memory of Mrs. Mary McKinnie who was called Home November 28, 1931, aged almost 94 years.

We would bear testimony to her Christian life and interest in all departments of the work of the church.

She was a member of the W. C. T. U. She leaves a priceless heritage of rich memories, and an inspiration to live lives of service and love, and a record of faithful service to her Master. "Precious in the sight of the Lord is the death of His saints".

Mrs. J. A. Ferguson,
Mrs. M. C. Schulz,
Mrs. Twila M. Gordon.

### MRS. AGNES EAGLESON

We the members of the Women's Missionary Society of the Second United Presbyterian Church of Cambridge, Ohio, wish to pay a loving tribute to the memory of one of our most loyal and faithful members, Mrs. Agnes Eagleson, who passed to her reward, December 10, 1931.

She was a woman of great faith in prayer, devoted to her church, and ever ready to aid in extending the work of the Master, Whom she loved. Her desire was, that after she had fulfilled her mission here, her entire estate would go to the Cause of Missions, in which she was vitally interested.

Mrs. John N. McCartney,
Mrs. H. E. McGregor,
Mrs. E. W. Lawyer.

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### MISS EMMA McDONALD

The Women's Missionary Society of the United Presbyterian Church of Chester, W. Va., desires to pay a tribute of love and respect to the memory of Miss Emma McDonald, who answered the call of the Master, the morning of December 24, 1931.

She is greatly missed in the work of the church, especially in the W. M. S. She was intensely interested in all missionary work of the church and was for years a member of the W. M. S. and a life member of the W. G. M. S.

Miss McDonald suffered patiently for two long years. Being the last of her family, she has gone on to join them in that better and fuller life.

Mrs. J. T. Vorhis,
Mrs. Albert Shaw.

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### MISS MARGARET WILSON

The Women's Missionary Society of the First United Presbyterian Church of Butler, Pennsylvania, wishes to take this method of expressing its appreciation of a devoted member, Miss Margaret Wilson, who was called to her Heavenly Home December 23, 1931.

She was efficiently filling the office of Secretary when affliction came upon her, and her faithful service and liberal support in the work of Christ's Kingdom testified to the deep interest she had in the Master's work, both in the Missionary Society and in the church service.

Miss Wilson is missed by a wide circle of friends who will ever cherish her memory; and her patient and uncomplaining character will be an inspiration to those who knew her best.

To her bereaved sisters and mother we extend our sincerest sympathy and commend them to the tender care of our Heavenly Father.

Libbie M. Smith,
Anna V. Glenn,
Elva Benton.

# Treasurer's Report for Months of December 1931 and January 1932

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Mission | Freedmen's Mission | Parsonage | Junior Special | Young Woman's Special | Ministerial Relief | Contingent Fund | Women's Asso. Work: Orphan's Home | Women's Asso. Work: Home for Ag. People | Women's Asso. Work: Columbia Hospital | Isaiah | Temperance | New World | Mrs. Moore Memorial Fund | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | 25.00 | | | | | | | | | | | | | | | | | | 25.00 |
| Allegheny | 795.00 | 1220.00 | 285.00 | 36.00 | 246.00 | 75.00 | 29.00 | 64.00 | 36.00 | | | | | 4.00 | 26.00 | | 2.00 | 200.00 | 3018.00 |
| Argyle | | 294.00 | | | | | | | | | | | | | | | | | 294.00 |
| Arkansas Valley | | 301.00 | | | | | 5.00 | | | | | | | 5.00 | | | | | 311.00 |
| Beaver Valley | 128.00 | 517.00 | 49.00 | 24.00 | 60.00 | 29.00 | 3.00 | 41.00 | 16.00 | 25.00 | | | | 36.00 | 22.00 | | | 50.00 | 1000.00 |
| Boston | 7.00 | | | | | | | | | | | | | | | | | | 7.00 |
| Caledonia | 170.00 | 263.00 | | 2.00 | 2.00 | | | 50.00 | | | | | | | | | | | 487.00 |
| Cedar Rapids | 2.00 | 249.00 | 3.00 | 5.00 | | 1.00 | | 8.00 | | | | | | | | | | | 268.00 |
| Chartiers | 51.00 | 635.00 | 267.00 | 26.00 | 55.00 | 3.00 | | 37.00 | 32.00 | 12.70 | 2.00 | 2.00 | 2.00 | 11.00 | 4.00 | | 1.25 | | 1140.95 |
| Chicago | 19.00 | 53.25 | 12.00 | 31.00 | 11.00 | 2.00 | | 9.00 | 20.00 | 1.00 | | | | 1.00 | 6.00 | | | | 165.25 |
| Cleveland | 107.00 | 307.00 | 87.00 | 48.00 | 53.00 | 23.00 | | | 40.00 | | 5.00 | 5.00 | | 13.00 | 20.00 | | | | 708.00 |
| College Springs | | 148.00 | 2.00 | | | | | | | | | | | | | | | | 150.00 |
| Colorado | 5.00 | 198.00 | | | 14.00 | | | | | | | | | | | | | | 217.00 |
| Concordia | 2.00 | 2.00 | 2.00 | 2.00 | 2.00 | 1.00 | | | 1.00 | | | | | 2.00 | 1.00 | | | | 15.00 |
| Conemaugh | 9.00 | 70.50 | 8.00 | 3.00 | 3.00 | 3.00 | 21.00 | | 3.00 | 2.35 | 2.00 | 1.00 | 1.00 | 3.00 | 2.00 | | 2.50 | | 134.35 |
| Delaware | 5.00 | 264.00 | | 16.00 | 16.00 | 1.00 | | | 1.00 | | | | | | 2.00 | | | | 305.00 |
| Des Moines | | 185.00 | | | | | | | | | | | | | | | | | 185.00 |
| Detroit | | | 15.00 | | | | | | | | | | | | | | | | 15.00 |
| Frankfort | 6.00 | | 6.00 | 6.00 | 6.00 | | | | | | | | | | | | | | 24.00 |
| Idaho | 12.00 | 13.00 | 7.00 | 3.00 | 3.00 | | | | 3.00 | 1.00 | | | | 1.00 | | | | | 43.00 |
| Illinois Southern | 7.00 | 290.00 | 9.00 | 5.00 | 10.00 | | | 10.00 | 10.00 | | | | | | 5.00 | | | | 346.00 |
| Indiana | 10.00 | 217.00 | 10.00 | | 14.00 | | 7.00 | | | | | | | | | | | | 258.00 |
| Kansas City | 12.00 | 347.00 | 29.00 | 7.00 | 22.00 | 6.00 | 6.00 | 7.00 | 13.00 | | | | | 8.00 | | | 5.00 | | 462.00 |
| Keokuk | | 100.00 | | | | | | | | | | | | | | | | | 100.00 |
| Kiskiminetas | 84.00 | 40.00 | 23.00 | 1.00 | 6.00 | 6.00 | | | 1.00 | 2.05 | | | | | 1.00 | | 4.00 | | 168.05 |
| Los Angeles | 65.00 | | 65.00 | 15.00 | 15.00 | 6.00 | | 9.00 | 8.00 | | | | | 1.00 | 3.00 | | | | 187.00 |
| Mansfield | 18.00 | 8.00 | 23.00 | 6.00 | 5.00 | 1.00 | | | | | | | | 1.00 | 1.00 | | | | 63.00 |
| Mercer | | | | | 29.00 | | 9.00 | 10.00 | | | | | | | | | | | 48.00 |
| Monmouth | 6.00 | 393.00 | 34.00 | 11.00 | 11.00 | | | | 6.00 | | 1.00 | | | 1.00 | 4.00 | | | | 467.00 |
| Monongahela | 137.00 | 837.00 | 273.00 | 180.00 | 234.00 | 80.00 | | 92.00 | 20.00 | | | | | 24.00 | 15.00 | | | | 1892.00 |
| Muskingum | 47.00 | 400.00 | 27.00 | 20.00 | 16.00 | 10.00 | 2.00 | 22.00 | 10.00 | | | | | 5.00 | 7.00 | | | | 566.00 |
| Nebraska | 12.00 | 295.00 | 17.00 | 2.00 | 11.00 | | | | | | | | | | 1.00 | | | | 338.00 |
| Ohio Northwestern | 24.00 | 109.00 | 14.00 | 13.00 | 12.00 | 2.00 | | 18.00 | 2.00 | | | | | | | | | | 194.00 |
| Ohio First | 15.00 | 300.00 | 13.00 | 6.00 | 8.00 | 5.00 | 3.00 | 22.00 | 5.00 | .73 | | | | 3.00 | | | | | 380.73 |
| Oklahoma | 10.00 | 45.00 | 30.00 | 10.00 | 10.00 | | 1.00 | 12.00 | | 2.00 | | | | 2.00 | | | 6.25 | | 128.25 |
| Oregon | 6.00 | 233.00 | 17.00 | 1.00 | 1.00 | 3.00 | | | 7.00 | 8.00 | | | | | 5.00 | | | | 281.00 |
| Philadelphia | 130.00 | 200.00 | 260.00 | 35.00 | 60.00 | | | | | | | | | | | | | | 685.00 |
| Rock Island | 4.70 | | 20.00 | 2.00 | 8.00 | 4.00 | | 10.20 | 5.00 | .55 | | | | 1.00 | 2.00 | | | | 57.45 |
| San Francisco | 7.00 | 148.00 | 3.00 | 4.00 | 2.00 | 7.00 | | | 5.00 | | | | | 1.00 | 6.00 | | | | 183.00 |
| Spokane | 5.00 | 17.00 | | | | | | 8.00 | | | | | | 1.00 | | | | | 31.00 |
| Steubenville | | 333.00 | | | | | | | | | | | | | | | | | 333.00 |
| Texas | | 38.00 | | | | | | | | | | | | | | | | | 38.00 |
| Vermont | | | | | | | | | | | | | | | | | 1.00 | | 1.00 |
| Westmoreland | 215.00 | 1178.00 | 189.00 | 121.00 | 76.00 | 50.00 | 32.00 | 30.00 | 62.95 | 6.00 | | | | 8.00 | 5.00 | | 2.00 | | 1974.95 |
| Wheeling | 65.00 | 120.00 | 80.00 | 10.00 | 23.00 | 10.00 | | 35.00 | 40.00 | 9.00 | | | | 1.00 | | | | | 393.00 |
| Wisconsin | | 200.00 | | | | | | | | | | | | | | | | | 200.00 |
| Xenia | 88.00 | 409.00 | 108.00 | 10.00 | 40.00 | 14.00 | 3.00 | 70.00 | 17.00 | 14.00 | | | 5.00 | 2.00 | | | | | 780.00 |
| Warm Springs Cong. | 4.00 | | 3.00 | 4.00 | 4.00 | | | | | | | | | | | | | | 15.00 |

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# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

## INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Sialkot City
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....Gujranwala
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Jhelum
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Eva M. Hewitt, 1930 .....Pasrur
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Silakot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Gujranwala
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Rev. Robert Maxwell, Abbottabad
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Elizabeth F. McConnell, R. N., 1932 ....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....Campbellpur
Miss Marian T. Peterson, 1930 .....Pathankot
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sangla Hill
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargoda District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Sargodha, Punjab
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Zafarwal
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur

## NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts. Pa.
Miss Evelyn Cathcart, 1925 .....Marissa, Ill.
Miss Henrietta Cowden, 1905, ....Quaker City, Ohio
Miss Kate A. Hill, 1896 .....Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Dr. J. P. Simpson, 1902 .....Radford, Va.

## HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

## EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Alexandria
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Lillian McClellan, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estella Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Fayoum
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

## NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 .....New Market, Iowa
Mrs. Mary K. Coventry, 1918.... Americus, Kansas
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
.....Madison, Wis.
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCrory, 1916, Sterling, Kansas
Mrs. Rachel Tracy Selver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
10206 Inglewood Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925 ....R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

## SUDAN

Miss Mary E. Cole, 1919 .....Khartum North
Miss Una Cole, 1918 .....Omdurman
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Cairo
.....c-o American University, Cairo
Miss E. Verna Pillow, 1930 .....
.....c-o American University, Cairo
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

## NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

## ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gore
Miss Isabel Blair, 1922 .....Saye
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Saye
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

# A Little Time Apart

## TUESDAY 10 A. M.

*"Come ye yourselves apart and rest awhile"*

Take this child . . . ., and nurse it for me and I will give thee thy wages. Ex. 2:9.

My Grandmother—97 years old— told me she derived great comfort and blessing from the above verse. Whenever one of her children was born, she thought of this verse—feeling that the Lord was speaking to her. She said she had received "the wages", although she did not have a penny of her own, only what her children gave her; she was cared for in the home of her married daughter; and was happy in the knowledge that her children were walking in the way of the Lord. Her neighbor, a very rich lady, was worrying all the time about her lands, and money, and her godless children.

The following quotations are brief samples showing the cares, joys and duties of mothers:

"Oh, mothers sweet, if cares must ever fall,
Pray do not make them stones to build a wall
Between thee and thy own, and miss thy right
To blessedness, so swift to take its flight.
While answering baby questions, you are
But entertaining angels unaware.
The richest gifts are gathered by the way
For darkest day."

"How many cares does a mother's heart know?
How many joys from her mother heart flow?
How many prayers by each white little bed?
How many tears for her babe has she shed?
How many kisses for each little head?
Nobody knows but mother."

"On what more impressionable material or what more lasting substance could thoughts be written than on the hearts of children? A baby seems a mere waif on the streams of eternity, yet in that little hand may lie the destinies of nations, and what they shall be depends, in large measure, on the character of the motherhood of this land. Alexander, Caesar, Washington, Lincoln were once infants in their mothers' arms. A mean, selfish, vain and egotistical mother will impress these traits upon her children."

"When Garfield came to deliver his great inaugural address he turned about to a little, old, stooped woman who sat on the stage and said, 'All I am or ever hope to be I owe to my mother.' There are thousands today who could truthfully say as much. The great Napoleon is responsible for the remark: 'The hand that rocks the cradle is the hand that rules the world.' How infinitely essential it is that that hand be true!"

"What America needs is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior."

—Wall Street Journal.

Dr. A. T. Pierson in writing of Dr. Paton's childhood, says: "They (the children) went regularly to church with their father a distance of four miles and were trained in the Bible and Shorter Catechism, especially on the evenings of the Lord's Day. The boy, however, took no distaste for religious things through this training, but recognized it to the last as having laid the foundations of his whole life of soundness in faith, and readiness for service to a dying world."

### MOTHER'S PRAYER

"I'd rather write a single white-flamed line
Upon the heart of one wee tot of mine
Within the kingdom of my home,
Than found an empire great as Greece or Rome.

Yet they who write on hearts must first possess
A super-fluid of truth and loveliness.
So this my prayer: Through morning, noon, and night,
God fill my pen and guide my hand aright."

—Mrs. Hetty Graham Evans,
Reynoldsburg, Ohio.

## "STILL I WAIT"

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand;
But still I wait
For the messenger of Christ—
He cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on my ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
For the messenger of peace—
He cometh late.

"I set me looking o'er the desert drear
Where broods the darkness like the dead of night;
From many a mosque I hear the call to prayer,
I hear no voice that calls on Christ for light;
But still I wait
For the messenger of God—
He cometh late."